1606/552(2)

A

Weeks Exercise,

Preparatory towards a

WORTHY RECEPTION

OF THE

Lords Supper

IN

MEDITATIONS, PRAYERS,

AND

EJACULATIONS,

Before, At, and After the

Holy Communion.

ALSO

RULES and EXERCISES

How to live well after it.

Herein do I exercise my self, to have always a Conscience void of offence, towards God, and towards Men, Act. 24. 16.

The Fourth Edition.

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To Her Royal Highneſs, *the Princeſs of* DENMARK.

MADAM,

WHEN this little *Manual* preſumes to lay it ſelf at your *Royal Highneſs's* Feet, I beſeech your pardoning Goodneſs to believe, That it is not the humble Author, but the great Theme alone, that durſt arrogate that Preſumption. Religion and true Piety ſhines ſo radient in all your Divine Converſation, and the whole Series of your Life, that the meaneſt Eſſay, with any ſtamp of that kind, lays claim to ſuch Right and Priviledges within ſo hoſpitable a Court, as it dares intrude not only under your Roof, but into your Cloſet.

MADAM, With theſe only *Credentials*, ſo unknown an *Addreſſor*, makes his Approach to ſo *High-born* and *Great* a *Patroneſs*, nevertheleſs, as *ſingular* as the *boldneſs* of his *Pen* may be, the *Veneration* of thoſe *matchleſs Excellencies* in your *Royal Perſon*, which animates that *Pen*, is *Univerſal*; and he only *joyns* with all *Mankind* in the Contemplation of thoſe *conſtellated Vertues*, that *adorn* ſo *Illuſtrious* a *Princeſs*. In which *Contemplation*, we ought not alone to *conſider You*, as ſo *Eminent* a *Member*, but likewiſe a *Pillar of Chriſtianity*.

For the *Influences* of *Princely Piety* are oftentimes of that *expanded Impression* and *Extent*, that the Almighty ordains them the very *Second Causes* of his *governing Administration* here below. Your resounding Perfections awakens the *drowsie World*, and you come with that *awful sanctity* to the *Altars of God*, that you *Instruct* when you *Pray*, and *Convert* when you *Kneel*; whilst our *Admiration* begets our *Devotion*, and the *Religion of the Age*, is in a *high measure*, your own *Creation*. There's something so *potent* in *exalted Piety*, joyn'd with *exalted Blood*, that the very *Oracles* of *Divine Faith*, possibly borrow their most prevailing *Rhetoric* and *Eloquence* from so *powerful* an *Oratriss*, whilst a *Royal Example*, with so *sublime* a *Character*, carries with it a *Sway* and *Dominion*, so much above even that of a *Pastoral Authority* it self, that *Godliness* seems only to issue out her *Precepts* from the *Pulpit*, but her Commands from the *Throne*.

Royal Madam, May *Religion* never want such a *leading Example*, and may that *Glorious Figure* you make in the *Church of God*, continue to create *Proselytes* on *Earth*, and *Saints* in *Heaven*, which is the Prayer of,

MADAM,

Your Highness's most Humble, and most Devoted Servant,

W. W.

THE PREFACE: OR,

Exhortary Warning upon the *Sunday* before the Celebration of the Holy Communion.

DEarly Beloved; on Sunday *next I purpose, through God's Assistance, to Administer to all such as shall be Religiously and Devoutly disposed, the most comfortable* Sacrament *of the* Body *and* Blood *of* Christ, *to be by them received in remembrance of his Meritorious Cross and Passion whereby alone we obtain Remission of Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render most humble and hearty thanks to Almighty God, our Heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our Spiritual Food and Sustenance in that* Holy Sacrament.

Which being so Divine and Comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my Duty is to Exhort you in the mean season to consider the Dignity of that Holy Mystery, and the great Peril of the unworthy receiving thereof, and so to search and examine your own Consciences (and that not lightly, and after the manner of Dissemblers with God; but so) that ye may come holy and clean to such a Heavenly Feast, in the Marriage Garment required by God in Holy Scripture, and be received as Worthy Partakers of that Holy Table.

The Analysis *of the Exhortation, and Warning before the Holy Communion.*

To help the weaker Capacities in this necessary Work, I suppose it may be useful to analize, and to reduce to these Heads that grave Exhortation, which the Wise Composers of the Liturgy have prefix'd before the Communion: Which begins thus.

Dearly Beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider what St. Paul writes to the Corinthians. *How he exhorts all Persons diligently to try*

try and examine themselves before they presume to eat of that bread, and drink of that cup.

In which words the Minister minds Communicants of their Duty, which is a diligent Tryal and Examination. And that they may the easier perswade them to this, they produce a double reason.

First, From the Benefit.
Secondly, From the Danger and Punishment.

First, From a Benefit to a Worthy Receiver.

For as the Benefit is great, if with a true Penitent Heart and lively Faith we receive that Holy Sacrament: For then we Spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.

Secondly, From the Danger and Punishment to an Unworthy Receiver.

The Danger.

So is the Danger great, if we receive the same Unworthily: For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body.

And Puniſhment.

We kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry kinds of Deaths.

Upon which important Reaſons they dehort all ſcandalous and notorious Sinners, (meaning ſuch who intend to perſiſt in thoſe Sins) that they abſtain.

Exhortation.

Therefore if any of you be a Blaſphemer of God, an Hinderer or Slanderer of his Word, an Adulterer, or be in malice or envy, or in any other grievous crime; repent you of your Sins, or elſe come not to that Holy Table.

Adding this weighty Reaſon, which is but a repetition of the former Danger and Puniſhment.

Leſt, after the taking of that holy Sacrament, the Devil enter into you, as he entred into Judas, and fill you full of all Iniquities, and bring you to deſtruction, both of Body and Soul.

Then follows an Advice, how Communicants muſt prepare themſelves.

Firſt, To judge

Judge therefore your ſelves, Brethren, that you be not judged of the Lord.

Which is, that they erect a Court in their own Conſciences; accuſe, indict, arraign,

raign, and condemn themſelves for their Sins, and ſo prevent that condemnatory ſentance, which otherwiſe the Lord will pronounce upon them.

Secondly, To Repentance, both parts.

1. *Repent you truly of your Sins paſt.*

2. *Amend your Lives.*

Thirdly, Faith.

Have a lively and ſtedfaſt Faith in Chriſt our Saviour.

Fourthly, Charity.

Be in perfect Charity with all Men; ſo ſhall you be meet Partakers of theſe holy Myſteries.

Fifthly, Thankfulneſs.

And above all things, ye muſt give humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt.

The Cauſe.

For the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man.

Both parts of Thankfulneſs.

Firſt, Annunciation.

Secondly, Praiſe.

The Commemoration, or Annunciation of God's Goodness.

Who did humble himself, even to the Death upon the Cross, for us miserable Sinners, which lay in Darkness, and the shadow of Death, that he might make us the Children of God, and exalt us to Everlasting Life.

And to the end, that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding he hath obtained to us.

He hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual remembrance of his Death, to our great and endless Comfort.

The Doxology, Acclamation, or Hymn.

TO him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting our selves to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the days of our Life. Amen.

A
Weeks Exercise,
Preparatory
Towards a Worthy Receiving of the *Sacrament of the Lord's Supper.*

On Monday *Morning, and the rest of the Week, when we first awake.*

OPen thou mine Eyes, O Lord, that I may see the Wonders of thy Law, *Psal.* 119.

The Morning Stars sang together, and all the Sons of God shouted for joy, *Job* 38. 7.

As for me, I will sing of thy Power, and will praise thy Mercies betimes in the Morning, *Psal.* 59. 16.

At our Up-rising.

O Lord, as thou hast awaked my Body from Sleep, and raised it by thy Almighty Power from this Bed of Rest, whereon it hath taken its nightly repose; so by thy Grace, which is sufficient for me, awaken my Soul from the sleep of Sin; and grant that I may so walk before the this day, and all the remaining part of my Life, that when the last Universal Summons of the Arch-Angel, with the sound of the Trumpet, shall awake me out of my Grace, I may rise to the Life immortal, through Jesus Christ, my crucified Lord and Saviour.

II.

In the Name of the Father, and of the Son, and of the Holy Ghost, *Amen.*

Blessed be the holy and undivided Trinity, now and for ever more.

III.

Almighty and Everlasting God, who of thy great Goodness, hast defended me from the Perils of this Night, and safely brought

brought me to the beginning of this Day, preserve me in the same, I most humbly beseech thee, by thy mighty power, from all Sin and Danger, through Jesus Christ our Lord.

IV.

Almighty and Everlasting God, vouchsafe I beseech thee, to direct, sanctifie and govern both my Soul and Body, in the ways of thy Laws, and in the Works of thy Commandments, and give me such a preparation of Soul, as may qualifie me towards a worthy receiving thy blessed Sacrament; O Lord, I beseech thee, cloath me with a Wedding Garment; and make me, tho' of my self, a most unworthy, yet by thy Mercy, an acceptable Guest at thy Holy Table. Dissipate and scatter all Temptations from me, which may any ways hinder the sealing of my Pardon, the repairing my Weakness, or subduing my Corruptions: Grant this, O Lord, for thy Dear Son's sake, Jesus Christ.

Medita-

Meditations for Monday Morning.

Upon the Holy Sacrament.

Christ came into the World to save Sinners.

GOD so loved the World, that he sent his only begotten Son to redeem all Mankind, who before lay under the Curse, *Gen.* 3. 17. all the Goods in the World were not able to pay their Ransom, Gold could not do it, nor the Blood of Beasts, *Heb.* 10. 4. *not ten thousand Rivers of Oyl, Micah* 6. 7. As for Man, the Lord of these, his strength was too weak for so great a Purchase, *For no Man could redeem his Brother from Death nor make agreement to God for him, this is a work that he must let alone for ever*, Psal. 49. 7.

II.

His last Supper.

It must be the Son of God only, that must be the Sacrifice, or else there could be no satisfaction; his Blood the Price, or else nothing purchas'd; his Life the Ransom, or else nothing redeem'd; he was pleased imme-

diately

diately before his Death, to ordain this Sacrament with a *Do this in remembrance of me*, Luk. 22. 19. and the Apostle puts us in mind, That so oft *as we eat of this Bread, and drink of this Cup, we shew forth the Lord's Death till he come*, 1 Cor. 11. 24. Now, for the better instructions of weak Capacities, I have laid down these following Directions.

III.

The Communicants Duty, before the Sacrament, St. *Paul* tells us, is Examination, 1 *Cor.* 11. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* But before I proceed to the particulars of this Examination, I must in the general inform you, that the great business we have to do in this Sacrament, is to repeat and renew that Covenant, which we entred into with God at our Baptism, and that none may come unprepared unto that Holy Table, it is very requisite, they should know what a Sacrament is, and how many there be.

Renewing our Covenant.

IV.

A Sacrament is an outward visible Sign of an inward and invisible Grace ordain'd by God, whereby he seals unto us his Covenant of Grace, made

What a Sacrament is.

made in the Blood of Christ, and we again testifie our Faith and Piety towards him; so that it is a Sign in respect of the thing signified, and a Seal in respect of the Covenant sealed unto us. The word *Sacrament*, properly signifies an Oath, whereby Soldiers bound themselves to their General; whence it is taken to signifie that Obligation, whereby we bind our selves to the blessed and sweet Service of Jesus Christ; for hereby we, as Christ's Soldiers, first bind our selves by promise of Obedience, manfully to fight under his Banner against Sin, the World, and the Devil; secondly, we put on the Badge, Colours, Mark, and Cognizance of Christ, that so it may appear to the World, unto whom we do belong.

V.

How many Sacraments there be.

The Sacraments, according to the Old Testament, were two, Circumcision and the Passeover. The first was ordained for a Sign of Entrance into the Covenant; the second, for an Assurance and Confirmation of Continuance in the same; both which are abolished, and instead of them we have two Sacraments of the New Testament; Baptism, answerable to Circumcision, and the Lord's Supper, to the Passeover:

both ſignified by that Water and ood which iſſued out of the Side of hriſt, when it was pierced by the Sol- ers on the Croſs.

Of theſe the firſt is called the *Baptiſm.* rament of our Nativity, or trance; for by it we are aſſured, That are received into the Covenant of race, and ſo are regenerate, and belong the Flock of Chriſt.

The ſecond is the Sacra- *Lord's Supper.* ent of our Growth and rſeverance, whereby we grow up in hriſt, and are aſſured that we ſhall be ll kept in this eſtate. So *Both neceſſary.* at both are neceſſary; the e to aſſure us of our Entrance Into, and e other of our Continuance In this Eſtate Grace; for altho' that Grace once con- r'd cannot be loſt, yet our aſſurance oth often want ſtrengthning, by reaſon our manifold Temptations, againſt hich we are comforted by the remem- rance of Chriſt's Death and Paſſion: hich plainly teacheth us, why Baptiſm received but once, and the Lord's Sup- r often; becauſe our Birth is ſignified by ur Baptiſm and we can be born but once; t we daily ſtand in need of Food and engthning, and therefore we often re-

ceive

ceive the Supper of our Lord, that our Souls may be nourished unto Everlasting Life.

VI.

What the Lord's Supper is.

In the Sacrament of the Lord's Supper we must learn two things: First, What it is: Secondly, What belongs to the due receiving of it.

Bread and Wine instituted by Christ.

For the first, The Lord's Supper is a Sacrament, consisting of Bread and Wine, lawfully consecrated and distributed; instituted by Christ himself for a continual remembrance of his Death & Passion, and the Benefits which we receive thereby.

Why called the Lord's Supper.

This Institution was at Christ's last Supper, after he had eaten the Passeover with his Disciples; so that it is called a Supper in respect of the time of the Institution; and the Lord's Supper in respect of the Author, and is likewise in respect of the End, which is partly to set forth the Lord's Death, and the Spiritual Food therein received, namely, the Body and Blood of Christ.

VII.

Two Parts in the Lord's Supper.

In this Sacrament we must consider, first, the Parts; secondly, the End. The Parts are two;

first

firſt, the outward Signs; ſecondly, the things ſignified. The Signs are either repreſenting the Elements themſelves, or applying Signs, the Actions about thoſe Elements.

Two Elements in the Lord's Supper.

The Elements are two, Bread and Wine; not Bread only, but both, according to Chriſt's Inſtitution; and that aſunder, not the Bread dipt in the Wine, as ſome will have it, becauſe Chriſt's Blood was ſhed out of his Body for our Sins, and we are to receive theſe Signs as repreſenting Chriſt, not whole, but wounded and pierced.

VIII.

Bread and Wine made choice of by Chriſt.

Now Chriſt made choice of theſe Elements, becauſe they beſt ſet forth his Body and Blood; for as Bread by breakings and preſſings comes to be perfect, and being the chiefeſt Food of our Bodies, giving a good reliſh, when other things do not, and is alſo more common to all than any other; ſo Chriſt's Body by many Torments was made the chief nouriſhment of our Souls, remaining always moſt ſweet and pleaſant, and common to all that can receive him by Faith; and as Wine doth cheriſh and comfort the Spirits, ſatisfie

our

our Thirst, purge away many corrupt Humours, and make us so bold and adventurous; so the Blood of Christ revives and glads our drooping Souls, satisfies our spiritual Thirst, purgeth us from all our Sins, and makes us couragious against all fear of our Enemy, the Devil: And as Bread is made of many Grains into one Loaf, and Wine of many Grapes into one Cup, so we, partaking thereof, and of Christ, by Faith are made one with him, as our Head, and also one among our selves, as Members of his Body.

IX.

Actions of the Minister. The Actions are two; first, of the Minister; secondly, of the Communicant. The Actions of the Minister are these; first, setting apart, and secondly, blessing of the Elements; whereby is signified, that Christ Jesus was set apart, and sanctified for us, as it is *Joh.* 17. 19. thirdly, breaking and pouring out; and fourthly, distributing to the Communicants; whereby is signified, that Christ's Body was crucified, and his Blood shed, and that the Benefits thereof are offer'd to us, if we have Faith to receive them, *Joh.* 3. 15. *He was lifted up, that whosoever believeth in him should not perish, but have eternal life.*

The

The Actions of the Communicants are two; First, Taking: Secondly, Eating and Drinking. By which is signified, that they which receive Benefit by Christ, must receive him by Faith, applying his Merits to their own Souls, *John* 1 12. *As many as received him, to them he gave power to become the Sons of God, even to them which believe on his Name.* *Actions of the Communicants.*

X.

The thing signified is the Body and Blood of Christ, with the Benefits which we receive thereby; namely, the strengthening and refreshing of our Souls in the Remission of our Sins; and this we receive, not of the Minister, (for he gives only the Signs) but of God himself, apprehending the same by our Faith; for Christ is not signified by these Signs as in a Picture, but exhibited to us; being himself present in the Sacrament, tho' not corporally to the Bread and Wine, yet spiritually to our Faith; for, as the Apostle saith, *Act.* 3. 21. *Though his Body be in Heaven, and must there remain until the last Day*, yet we may feed on him spiritually by Faith, by applying his Death and Passion unto our sinful Souls: so that there is one Union between Christ *Thing signified.*

and

and the Elements, which is ſymbolical; and another betwixt Chriſt and us, which is ſpiritual and real.

XI.

The Ends of this Sacrament. The Ends of this Sacrament are two-fold:

Firſt, In reſpect of others.

Secondly, In reſpect of our ſelves.

In reſpect of others, to teſtifie to them the Faith which we profeſs; that ſo they ſeeing our diligence herein, may have their Hearts alſo raiſed up to ſuch good Duties.

In reſpect of our ſelves, it concerns, either what we have received from, or what we are to return to God.

Remembrance of Chriſt's Death. In the firſt reſpect it ſerveth, Firſt, for remembrance of the Death of Chriſt; for *as often as we receive this, we ſhew the Lord's Death till he come*, 1 Cor. 11. 26.

Confirming us in Union and Communion with Chriſt. Secondly, For Confirmation unto us, and that both of the Union among our ſelves; as 1 *Cor.* 10. 17. *For we being many, are one bread and one body, for we all partake of one bread*; as alſo of our Communion with Chriſt; for as the Bread and Wine are turned into the ſubſtance of our Bodies; ſo we by Faith are united

united to Christ, and made Flesh of his Flesh; for *his Flesh is Meat indeed, and his Blood is Drink indeed*, John 6. 55. And for this cause it is called the *Communion*.

In the second respect, concerning that which we return unto God, it serves to testifie our thankfulness to him, for his Mercy in giving us his Son, and in him all things, and assuring us thereof, by his Seal; which we cannot but do, when we consider the Torments that he endured for our Sins, which were indeed the very Nails and Spears that pierced him; and for this cause it is called the *Eucharist*, because in it we offer up our Thanks unto God; and so also it may be called a Sacrifice, not that we do therein offer up Christ unto God (for Christ himself at once finished this offering of his Body on the Cross) but because we offer up our thankful Hearts unto God, for his Mercy in Christ, so that it is a Sacrifice, not of Christ, but our thankfulness. *Thankfulness.*

A Prayer for Monday *Morning to God the Father, for sending Christ into the World for our Redemption.*

O! Omnipotent, most wise, and merciful God, it is my Duty to praise thee, not with the outward Lips, only in Hypocrisie, but with the whole Heart, in Truth and Sincerity; I never look upon the Creature, but I admire thy Power, how great a Work it was, to Create all Things of nothing, in such Variety and Beauty: How great a Work to preserve the same, being Created in so decent and constant an Order? I take pleasure in the search of it, and the more I search, the more I admire; and the more I admire, the readier I am to magnifie, praise, and adore the Author of it. To me the Work is honourable, but much more the Author of it; in my Eyes the Work is glorious, but much more the Lord of Glory.

II.

O holy and good Father, how much hast thou loved us, who hast not spared thine only Son, but hast delivered him to be our Priest, and our Sacrifice; to Sacrifice himself upon the Altar of the Cross, that he might cancel, and nail there the Hand-

Hand-writing that was againſt us, and by Death, deſtroy him that had the Power of Death, the Devil. This could not be done till he had drank of the Brook in the way, till all thy Storms and Waves had gone over him; for ſo it behoved Chriſt to ſuffer, and to enter into his Glory. But now all thoſe Indignities, that Agony, thoſe unknown Sufferings are at an end, and thou haſt lifted up his Head. He that Sacrificed himſelf on Earth, is an High-Prieſt, an Advocate, a Mediator, and Interceſſor for his Body in Heaven, and there applies his Purchaſe, and continues this his Office for his Saints and Servants.

III.

O Lord, I am the ſinfulleſt and unworthieſt of all thy Servants, and do daily and hourly commit ſin even with greedineſs, but turn thy Face away from my Sins, and look upon thoſe Wounds in his Hands, Feet and Side, and accept of that precious Sacrifice which he made upon the Croſs for me and all the World; hear the Cry of thoſe Wounds that intercede for me at the Throne of Grace; I rely upon no other Advocate, I will ſue to no other Mediator; ſpeak Peace to my Soul in thy Name, be reconciled unto me in his Blood, and make his Interceſſion to pow-

erful unto me, that I may be purged from my Sins, and turned from mine Iniquities.

IV.

Assist me, I humbly beseech thee, and prepare my Heart to entertain thee, whom my Soul loveth; guide and govern my Thoughts, Words and Actions, that so this Weeks Exercise may be acceptable in thy Sight, who art my Lord, my Strength, and my Redeemer: Grant this, O Heavenly Father, for thy Son Jesus Christ's sake, to whom with Thee, and the Holy Spirit, three Persons, and one Eternal and Immortal God, be ascribed, as is most due, all Honour, Glory and Praise, Might, Majesty and Dominion, for ever and ever, *Amen.*

If you repair not to the Publick Service of the Church, read at home the Psalms, *and first and second Lessons, appointed for Morning Prayer that day.*

Mondays *Exercise in the Afternoon.*

Upon the most Holy Sacrament; shewing the necessity of Receiving the Lord's Supper.

IN Receiving the Lord's Supper as we ought, we must consider two things: first

first, the necessity; secondly, the right manner of receiving the same.

As for the first, we must know, that it is not a thing indifferent for us to receive, or not to receive at our pleasure, but that we ought to do it as often as occasion is offered, according to the Example of those in the Acts, *Who continued stedfast in breaking of Bread*, Acts 2. 42. *Not a thing indifferent.*

The necessity of which Duty will further appear, if we consider these two things: First, The principal Cause which often keeps us from it: Secondly, The Motives, which may lead us to it.

II.

First, That which makes us backward in the performance of it, is questionless the Policy of our Arch-Enemy, the Devil; who strives by all means to draw us away, either by a careless neglect of our chiefest Good, to feed rather on our foolish imaginations, (as he did them in the Gospel) who had rather *see their Grounds, or prove their Oxen, than taste of that Supper*, to which they were invited, *Luk.* 1. 18, 19. or else by a timerousness of our unworthiness to approach so holy a Banquet; and truly, if we could but see, that this *Hindrances of performing this Duty.*

his doing, we would by all means strive against his Temptations; for, who amongst us would not endeavour to the utmost, so far to resist his Temporal Enemy, as that he should not be able to hurt him either in Body or Goods; and shall we be more careful for the Preservation of our Earthly Bodies, than of our Heavenly Souls, which Christ hath redeem'd by his precious Blood? God forbid: we must know, that God expects more at our Hands, and that our Souls are never so safe, as when they are in greatest opposition to the Works of the Devil; for the more we please him, the less we please God; and the nearer we are to him, the farther we are from God.

III.

The Motives which may draw us to the performance of this Duty, are taken from a due consideration of these two things:

First, Who it is which inviteth us unto it.

Secondly, What be the Consequents of receiving, or not receiving.

He which inviteth us, is God himself, whose Ordinance it is, and who requires it at our Hands, as a principal part of his Service; and therefore

Omittance an offence to God.

fore as often as we omit it, we may be sure, that we offend him; which he himself testified, in threatning to *cut off that soul from his People, which should forbear to keep the Passeover*, Numb. 9. 12. And if so, then doubtless the neglect of this Sacrament, wherein Christ is so fully exhibited unto us, is very displeasing unto him; which is also expressed in the Parable of the great Supper, *Luk.* 14. 24. *None of those Men which were bidden shall taste of my Supper*: Why? Because they came not when they were invited; and if we refuse to come when the Lord calls, who knows whether he will spare us until the next Invitation? Let us therefore take the Lord's Offer while it is to day, lest we be cut off before the morrow.

IV.

The next Motive is taken from the Consequents of not receiving.

If we receive not, we offer a two-fold injury; the one to Christ, the other to our selves.

To Christ two ways: First, In contemning his Ordinance, who commanded his Disciples to receive it, 1 *Cor.* 11. 24. and in them us.

Secondly, In neglecting his Love towards us; who (as a Father on his Death-

Bed) in the night that he was betray'd, bequeathed this Seat and Pledge of his Love unto us, which therefore ought to be right dear unto us, and at no time neglected when it is afforded.

V.

Injury to our selves. Again, If we receive not, we injure to our selves, and that also two ways: First, in respect of our Name and Profession; for if we come not when others do, we expose our selves to their censure, demonstrating, That we are at least Neglecters, if not Contemners of God's Ordinance, *who expects, and will have all to come to it*, Mat. 26. 27. nay, we have not the Life of a Christian in us; for *whosoever eateth not the flesh of the Son of Man, and drinketh not his Blood, hath no life in him*, Joh. 6. 53.

Christ's Death and Passion a great Benefit to us. Secondly, We injure our selves from the Benefits thereof; for the remembrance of Christ's Death and Passion (if duly consider'd) can not but be of great comfort unto us, which we thus slight as often as we omit the Lords Supper; and thus much we may assure our selves, that the Devil will be ready to take the least occasion to distil into our Ears his sophistry; and what a miserable thing

thing is it for us to be exercised in our pleasures, when others are met together in a devout manner to feed at the Lord's Table, to the comfort of their own Souls? If we should say, that they are then exercised in other good Duties, as reading the Word of God, or such like; we must know, that such Duties (good in themselves) are not acceptable to God at such times; and who knows, seeing that herein we neglect the Lord's Ordinance, how far he will give the Devil leave to tempt us, and entice us away, even from those Duties also, to wicked Imaginations.

VI.

Secondly, The Consequence of receiving cannot but invite us to a constant performance of this Duty.

Now these Consequents respect either God, or our selves.

That which respects God, is our Duty of Praise and Thankfulness, which we herein offer unto him for his Mercy, which is very pleasant unto him, and necessary to be perform'd of us; because *he is gracious, and his mercy endureth for ever towards them that fear him*; and how then can we but with *David*, *have our hearts ready to sing, and praise him with the best Member that we have*, Psal. 103. 1. *Our Duty to God.*

That which respects our selves, is the Benefit which we receive thereby; which is twofold.

First, General.

Secondly, More Special.

The general Benefits which we receive by the Lord's Supper, are chiefly two.

VII.

A Supply of our wants. First, A Supply of all our Wants, which we are assured of, if we receive aright: for he, *which eateth the flesh of Christ, shall never hunger; and he which drinketh his Blood, shall never thirst*, as Christ hath promised us: neither need we doubt the truth of it; for, *he is full of grace and truth*, Joh. 1. 14. *and in him dwelleth all fulness*, Col. 1. 19. and how then can we want any thing, if we possess him that hath all things?

A Rule to our whole Life. Secondly, An excellent Rule to our whole Life; for when we hereby consider God's great love to us, we cannot (if there be any love or fear of God in us) but be careful to avoid any thing, which may be displeasing to him; so that by this frame of temper, our Bodies are made more obedient unto our Souls, and our Souls unto God.

VIII.

VIII.

The special Benefit, which we receive by the Lord's Supper, is in regard of our Faith; and this again respects either our selves and others, or else our selves alone.

The first is, A Testification of our Faith unto others; for hereby we both shew unto others the Faith, which we profess, and also by our example, stir them up to the performance of the same Duty; in this respect therefore it is necessary we should often receive. *A Testification of our Faith.*

In the second respect, It is a Confirmation and Increase of that Faith, which we have in us; wherein we are to endeavour by all means to continue, as St. *Paul* taught the Disciples, *Acts* 14. 22. and take care that we fall not from our stedfastness, but *grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 18. whereof we cannot but be careful, if we consider our weakness; for we are ever subject to Apostacy, and our Faith is exceeding; as we may plainly see, by our coldness in Prayer and other good Duties, by our fear of Death, and by our love of this World; for the strengthning of which, Christ hath left unto us this Sacrament, as a special means conducing thereunto; for the *A Confirmation.*

Covenant which our Faith taketh hold of, as it is contained in the Word of God, so it it sealed unto us by this Sacrament: and therefore Christ calls the Cup, *the Cup of the New-Testament*, because it seals unto us the Covenant of God in the *New-Testament*, accomplished in the shedding of Christ's Blood.

IX.

Now if a King should in pity and compassion send a Pardon under his Seal unto a poor distressed Criminal, would we not judge him unworthy the benefit thereof, if he should either wilfully refuse it, or carelessly neglect it? Such is our case, for *Pardon of our Sins.* God, as King of Kings, hath sealed unto us by this Sacrament, a full Pardon and Remission of all our Sins: if we therefore shall either wilfully contemn, or at our pleasure receieve this pledge of his love, what can we expect at God's hands but a just removal of this his favour from us? Surely, if we joyn the consideration of our own weakness, which so much requireth help, with the meditation of God's Mercy, who so freely giveth it, we can but acknowledge our own misery, if we neglect it; wherefore, as we fear him, and tender the good of our own Souls, let us be careful in the due

due performance of this so weighty an Affairs and Business.

But some will perhaps frame these Excuses for their not coming to this Holy Table. *Excuses*

X.

That the often receiving of this Sacrament may breed a dis esteem of it; and therefore it is safer sometimes to abstain. *Often receiving to breed a dis-esteem.*

To which I answer, That in Temporal Pleasures, the often use may breed contempt, or at least neglect; but in Spiritual things, it rather creates a greater desire; because the more we feel, and are sensible of the Goodness of them, the more we seek after them; yet if it so comes to pass, that by often receiving, we begin to undervalue the worth of it; we must consider, that this neglect ariseth not from the often use of the thing, but from the corrupt nature, for this Exercise is God's own Ordinance, always attended with his Blessing, if rightly received; appointed as a Means to stir up and increase our Zeal and Devotion; and therefore it is not likely that we should hinder it. Let not this therefore keep us from the Lord's Table but let us rather approach, that it may be a means to increase our Piety and Devotion.

XI.

XI.

Not being Prepared. Some will say, I am not prepared, and therefore dare not come; but this indeed is no excuse; for we must know, that we ought to be always prepared; our whole Life should be a continual preparation, as to all other holy Duties, so especially to this, being *ever ready when the Lord shall call*, as our Saviour admonishes us, *Matth.* 24. 44.

XII.

Worldly Affairs. Others will alledge, I am to take a Journey, or to be employed in such an Affair and Business, and therefore I cannot come. Well, if this Journey, or the like, must of necessity be performed, thy excuse is the safer; but if it may be any ways avoided, assure thy self, this is to prefer thy own pleasure before that which God command: A day will certainly come, wherein we must give an Account for the neglect of the least of God's Ordinances; and then it will be said of such pretences, *who requireth these things at your hands?*

XIII.

Want of Charity. Some are wont to urge, I am not in Charity, by reason of some Wrong I have received, and therefore I ought not to come. This indeed

deed is an Excuse too common: but we must know, if we are not in charity, it is our own fault; for we ought to be in charity, and still to preserve it: and certainly a miserable thing it is, that we should *prefer to feed on our own Malice, rather than to eat of the Lord's Supper*; this is to hurt our selves more that we need, even to wrong our selves, because others have wronged us, we should rather seek all means of reconciliation, that so we may remove those Impediments of Piety and Religion, and come the more freely to the Lord's Table.

XIV.

Infirmities.

Some thus plead for their absence; I am afraid to aproach unto the Lord's Table, by reason of my Infirmities, and therefore I had rather sometimes to restrain, least I come unworthily, which is a very fearful thing.

It is so indeed, but we must consider, that our absenting is no comfort to us in this case, but rather a means to make us worse, and to pull down God's Vengeance upon us: we should rather remember the goodness of God, that inviteth us, promising to *refresh all those that are heavy laden with their Sins*, Matt. 11. 28. not putting us off for our infirmities: for *if there be a willing mind, he accepteth us according to*

that which we have, and not according to that which we have not, 1 Cor. 8. 12. though we want that perfection which others have, yet if we have a true desire to be refreshed by the Merits of Christ, and have a sincere Heart before God, he will accept us according to this. Whensoever therefore the Devil shall attempt to draw thee away by the consideration of thy own infirmity; chear up thy self with the comfort of the blind Man in the Gospel, *Mark* 10. 49. *Be of good chear and comfort, behold he calleth thee*; say unto thy self, *Christ Jesus hath invited me, and hath promised to accept me, if my Heart be sincere, humble, and willing: Why then should the consideration of my Infirmities keep me from it?*

Put on a good Resolution.

XV.

Others thus reply; I have a desire to receive, but I am conscious to my self of some crying Sins which I have committed against God, for which I have not yet sufficiently repented, and how then can I partake of this Holy Banquet in the presence of God.

Sin not repented of.

Is it so? Art thou poor, and yet wilt thou refuse Gold when it is proffer'd thee? Who will then pity thee for thy poverty? Art thou desperately sick, and wilt thou

not ſeek to the Phyſician for means of recovery? Who will then bemoan thee for thy Diſeaſe? Behold, Chriſt Jeſus is the Phyſician of thy Soul; as well able to heal it of all its Diſeaſe, as he did the Bodies of thoſe which came to him of their Infirmities: forſake not then this Heavenly Phyſician, but labour by a ſerious Repentance, to diſcharge thy Conſcience of thoſe thy Sins, and then come ſpeedily unto him; it is the Counſel of the Apoſtle, 1 *Cor.* 11. who chargeth us to *examine, and then eat*, not go away: firſt *examine, and then eat of this bread, and drink of this Cup.* If thou ſay, I had rather ſtay till the next opportunity, that I may have the more time to repent; conſider, that the longer thou ſtayeſt, the more Sins thou wilt run into, and then it will be ſo much the harder to repent as thou oughteſt; and beſides, how doſt thou know, whether God will give thee Grace, and time to repent then or not? He hath promiſed indeed to have Mercy on a Sinner, at what time ſoever he ſhall repent; but he hath not promiſed to give him Grace to repent when he will; ſeek the Lord therefore while he offereth himſelf unto thee, that thou may'ſt find Mercy when thou enquireſt after it. *Chriſt, the great Phyſician.*

XVI.

XVI.

Lastly, Some in an arrogant manner, thus excuse, or rather justifie their absence. I do already sufficiently believe whatever is proposed in the Word of God; and therefore what need have I to receive this Sacrament so often, as a Seal to confirm my Faith? It doth no way confer Grace unto me; and my Faith is so firm, that I am perswaded I need not a Seal to strengthen it so much as others do, whose Faith is weaker; wherefore I think, that I may sometimes forbear.

We cannot justifie our absence.

But know, O vain Man, which thus disputest with thy God, that this is his Ordinance, a principal part of his service, which therefore ought diligently to be performed; though it did no way profit us, even because God had commanded it; yea, when we have done all those things which are commanded us, we must say, that *we are unprofitable Servants, we have done but that which was our Duty to do*, Luke 17. 10.

XVII.

Our Faith wants strengthening.

Besides, Is thy Faith so strong, that it needs no further strengthening? Dost thou not daily perceive in thee a weakness of Unde-

Understanding in Matters of Piety and Religion; a fraily in thy Memory, and a continual disorder in thy Affections? If not, know thus much, that it is a misery to want, but a greater misery not to be sensible of our wants; and this also know for a certain truth, that when thou findest in thy self either none, or at leastwise a small desire of hearing God's Word, and receiving the Sacraments, know, I say, that there is surely some Sin or other in thee not well repented of, which cloggeth thy Soul, that it cannot delight in those Spiritual Exercises.

XVIII.

Let us endeavour therefore to come to the Lord's Table as often as we are invited; and when we do come, *Not to come hypocritically.* let us take heed, that we come not for fashions sake, as Men pleasers, or in any self opinion of our own merit in this Action; for this is not a celebration, but a profanation of the Lord's Ordinance; because herein we serve not God but our selves, which is a fearful thing; for God is not as Man, that he should be deceived; neither seeth he as Man seeth, for Man judgeth only according to the outward appearance, but God searcheth the very heart and Reins, and will one day as certain-

certainly puniſh the Prophaners of his Ordinance, as the Contemners thereof.

Monday-*Afternoon*; *A Prayer for God's Grace, that we may receive with worthineſs the Holy Sacrament.*

MOſt Gracious God, who out of thy tender Love and Compaſſion to poor diſtreſſed Sinners, haſt ordained this thy bleſſed Sacrament for ſick and famiſh'd Souls; and as the Heart panteth after the Water-brooks, ſo make my Soul earneſtly deſire and long after thee my God. O Lord, my heap of Sins make me tremble to come and appear before thee; and yet my Conſcience accuſes me, and makes me not dare to keep away from thy Holy Table; for where, O Lord, ſhall my Sinful and Polluted Soul be waſhed, if not in that Fountain of thy Blood, which thou haſt opened for Sin, and for Uncleanneſs? My Sins are of the Scarlet dye, yet thou canſt make them as white as Snow; tho' they be as Crimſon, thou canſt make them as Wool.

II.

I know, O Lord, I am ſick, blind and naked, and therefore I come the rather unto thee: I am ſick, and thou art my Phyſician, thou ariſeſt with healing in thy

Wings, by thy Wounds I come to be cured, and by thy Stripes to be healed: I am blind, but thou art the great Eye of the World, the Sun of Righteousness; and in thy light I shall see light: I am poor and naked, but thou art rich, who art the Lord of all Creatures. I therefore humbly implore thy Mercy, that thou in thy good pleasure would'st take from me all my Sins, to heal my Infirmities, to cleanse my Filthiness, to lighten my Darkness, to cloath my Nakedness with the Robe of thy Righteousness, that I may with such Reverence, Faith, and Holy Intention, receive thy blessed Body and Blood in the mysterious Sacrament, that it may be unto me Life, Pleasantness, and Holy Nourishment, and may be united to thy Mystical Body, and may at last behold thy Face in Glory everlasting.

Mondays *Exercise in the Evening.*

Upon the most Holy Sacrament.

HE that which desires to receive at the Lord's Table in a right manner, must take notice of two things:

First, The Necessity. Secondly, The Right Manner of Preparation. The

The Necessity of Preparation. The Necessity will plainly appear, if we consider these two things: First, In whose Presence we are to receive: Secondly, The Danger we bring on our selves, by not being prepared.

We receive in the presence of Christ. As for the first, We are to sit and feed in the presence of Christ himself. Now if any, even the best of us, should be invited by a King to his Royal Table, he would be careful to present himself (if he reverence his presence) in the best manner that he could, putting on then, especially his best Apparel, and disposing all things in the most decent order, that so he might be the more acceptable; if so, with what fear and reverence should we then approach unto the Holy Table of this King of Kings when he invites us? Who is there ready, attended with his Angels to behold those which present themselves, and will soon espy out that Man, who shall dare to approach before him not having on his Wedding Garment; and what can such expect, but with him in the Gospel, to be *cast out into utter darkness?* Matth. 22. 13.

II.

God will not be deceived. Neither must we think to deceive God with an hypocri-

tical

ical outside, for he looketh not to the outward gesture only, but to the inward part of the Soul: it is not so much a clean Hand, or curious Attire, which maketh us accepted of God, as a pure Heart, and cleansed Soul, adorn'd with Faith and Repentance, we may for a time deceive mortal Men; but when the secrets of our Hearts shall be made manifest, then shall our Hypocrisie, as well as our negligence, be laid open to our Destruction.

Let us therefore humble our selves before the Lord our God, and prepare our selves aright, that we may escape the danger, which will otherwise fall upon us; which is the second thing to be considered in the necessity of Preparation.

The danger of not being prepared is particularly set forth unto us, by considering the offence, which we herein commit, and the reward thereof due unto us.

III.

The danger of not being prepared.

If we come unprepared, and so receive unworthily, our Offence is no less than to be *guilty of the Body and Blood of Christ*, as St. *Paul* saith, 1 *Cor.* 11.27. that is, we offer a great affront, and high dishonour unto Christ, in not receiving him with that reverence which we ought; which offence, as it is

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in it self very hainous, so it draws on us a fearful punishment; for the Prophet hath pronounced him *accursed, which doth the work of the Lord deceitfully*, Jer. 48. 10. and if it be so in other things which are of less consequence, what can we expect for the abusing of this so weighty an importance? The *Apostle* setteth down at full the fearfulness hereof; when he saith, 1 *Cor.* 11. 29. that *he which eateth and drinketh unworthily, eateth and drinketh his own Damnation*; than which, what can be more terrible? Neither is the Scripture silent in shewing us the Judgments of God upon such Offenders, as we may plainly see in the *Old Testament*, in the sudden death of *Uzza*, for rash touching of the Ark; and also in the *New*, in the *binding hand and foot for want of the Wedding Garment.*

IV.

Motives to a carefull Preparation.

Wherefore let the danger hereof move us to a careful Preparation, before we presume to come unto the Lord's Table. But some may say, I perswade my self, That I can by no means be worthy to receive this Sacrament, and how then can I receive worthily?

It is certain, if we truly consider our own unworthiness, and the excellency of

this Sacrament, we cannot by any means become worthy thereof; but this must be our comfort, that he is truly worthy whom God in mercy accepteth as worthy; and so he will us, if we come unto him in Humility and Reverence.

A Prayer for Monday *Evening, for Sincerity in our Preparation to the Holy Sacrament.*

O God, the searcher of all Hearts, who requirest truth in the inward Man; I most humbly beseech thee to purge from me the Sins of Impiety, Hypocrisie, and Unsincerity. O Lord, thou knowest the Heart is deceitful above all things, and I acknowledge mine is deceitful above all others, but do thou search the very ground of my Heart, and try even the utmost of my Reins, and permit not any one Sin to lurk within me, but let me be purified seven times in the fire, so thou consume away my dross; bring me to a sight and sence of all my Sins, and an utter hatred and detestation of my hidden corruptions; let not any one darling lust within me be cherished, but make an utter destruction of every Bosom Sin.

II.

Fit and prepare me in my examination, in order to the receiving of thy blessed Sacra-

Sacrament; purifie my Heart from all idle fancies, and vain Imaginations, that I may become a worthy Partaker at thy Holy Table; let thy Holy Spirit work in me a true contrition of Heart, which thou hast promised not to despise; for his sake, who laid down his Life for the whole World, pardon my Iniquity, and receive me graciously; wash away the guilt of my Sins in his Blood, and subdue the power of them by his Grace; and grant, O Lord, that I may from this moment bid farewel to all ungodliness and worldly Lusts, that I may never more look back towards *Sodom*, or long after the flesh-pots of *Egypt*, but wholly dedicate my self entirely to thee, serving thee in Righteousness and true Holiness all the days of my Life, that so I may be dead unto Sin, but live unto God, thro' Jesus Christ our Lord, *Amen.*

Prayers to conclude our Devotions for every Day in the Week.

ALmighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are Penitent; create and make in me a new and a contrite Heart, that I worthily lamenting my Sins, and acknowledging my wretchedness, may obtain of thee, the

the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord, *Amen*.

O God, whose nature and property is ever to have Mercy, and to forgive, receive these my humble Petitions; and though I be tied and bound with the Chain of my Sins, yet let the pitifulness of thy great Mercy loose me, for the honour of Jesus Christ, our Mediator and Advocate, *Amen*.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me this Night, and all the Days of my Life, henceforth, and for evermore, Amen.

Tuesday's *Exercise in the Morning*.

Upon the Holy Sacrament.

FOR a better performance of this Duty of Preparation, you must be careful in the Exercise of these following Duties, and enquire whether thou hast attained to,

1. A diligent Examination of thy Fitness and Worthiness to Receive.
2. Whether thou hast an earnest De-

Sacrament; purifie my Heart from all idle fancies, and vain Imaginations, that I may become a worthy Partaker at thy Holy Table; let thy Holy Spirit work in me a true contrition of Heart, which thou hast promised not to despise; for his sake, who laid down his Life for the whole World, pardon my Iniquity, and receive me graciously; wash away the guilt of my Sins in his Blood, and subdue the power of them by his Grace; and grant, O Lord, that I may from this moment bid farewel to all ungodliness and worldly Lusts, that I may never more look back towards *Sodom*, or long after the flesh-pots of *Egypt*, but wholly dedicate my self entirely to thee, serving thee in Righteousness and true Holiness all the days of my Life, that so I may be dead unto Sin, but live unto God, thro' Jesus Christ our Lord, *Amen.*

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Upon the Holy Sacrament.

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1. A diligent Examination of thy Fitness and Worthiness to Receive.
2. Whether thou hast an earnest De-

fire of being a Partaker at this Holy Table.

3. Whether thou hast a Competent Knowledge of this Holy Sacrament.

4. Whether thou hast attained to a Competent Measure of Repentance.

5. Hast thou Faith to believe Christ's Death and Passion, and that the benefit will be confirm'd on thee in this Sacrament.

6. Hast thou a Charitable Heart, free from all Envy, Hatred and Malice?

7. Prepare thy self by a comfortable Premediation of the Benefits which thou art to receive.

8. Use earnest Prayer unto God for a Blessing upon thy Endeavours, that so thou may'st be accepted to receive those Benefits.

In our Examination we are to consider,

First, To whom this Duty belongs.

Secondly, How it is to be perform'd.

II.

We are to examine our selves. The first we learn from St. *Paul*, 1 *Cor.* 11. 28. who biddeth *every man to try and examine himself*, so that we our selves are to examine our selves.

Indeed the Ministers of God's Word, and all such to whom God hath committed the Charge and Care of others, ought

care

carefully to try and examine those which are under their Tuition; and Inferiors ought also willingly to submit themselves unto their tryal; nay, if it be not offered, to seek their help, upon any Doubt or Scruple; that so, by their Directions, they may the more chearfully go on, and become acceptable Receivers.

To seek for help upon occasion.

These are Duties which God requires at the Hands of all, the neglect whereof will one day fall heavy upon those which shall fail in the due performance of them.

Yet this is not sufficient; for we are, for the most part, full of hypocrisie, ready to hide our Sins from others: yea, we are so witty in Iniquity, that we can behave our selves so smoothly, in respect of the outward shew, that others shall find no fault at all in us, tho' notwithstanding our Consciences do all the while accuse us of some Sins lurking within us; wherefore we are commanded also, every Man particularly to try and examine himself.

In our Examination we are deceitful.

III.

This Examination must be two-fold:
First, General.
Secondly, Particular.

In the first we must examine our selves in these two things:

Whether Grace in Christ be in us.

First, Whether we be in the number of the Faithful or not; which is very needful to be considered, otherwise we partake in vain: for as our Bodies can receive no nourishment and strengthning from the Food which we daily receive, unless they have some Life in them before; so neither can our Souls, if they be void of the Life of Grace, receive any comfort by this Spiritual Food in the Lord's Supper, which doth continue, and increase Life, where it finds it, but works none, where there is none before.

Let us therefore in the first place, try with all diligence, whether Christ be in us or not; of which, we shall the more fully assure our selves, if we can find this perswasion in us, that we (as our Fore-Fathers were) *are Strangers and Pilgrims here*, Heb. 11. 13. *looking for a City* (as *Abraham* did) *which had Foundations, whose Builder and Maker is God.*

And that we are *made free from the bondage of Sin, by the Son of God, Christ Jesus*, John 8. 36. and so with *David*, *Put our whole Trust, and rely on his Mercy*, Psal. 32. 9.

IV

IV.

Secondly, We are to make tryal of our Readineſs, whether we be Willing, and have a Deſire to partake of the Lord's Supper or no.

A Willingneſs.

A willing Mind God required of thoſe, which *offered any thing for building of the Tabernacle*, Exod. 25. 2. and of thoſe, *which offered any Burnt Offerings*, Lev. 19. 5. if ſo in theſe, which were but Shadows of things to come, much more doth he expect it at our Hands, in the performance of this Duty, which is the ſubſtance of it ſelf.

Hungring and Thirſting.

Neither yet let us here deceive our ſelves, thinking that a bare conſent and willing Mind is ſufficient; it is an hungry Deſire and Appetite, as well as a willingneſs to receive Meat offered; yea, that eſpecially which teſtifieth a good diſpoſition in the Stomach: and God requireth in all his Service, (therefore in this alſo) that we ſerve him *with all our Heart, and with all our Soul*, Deut. 10. 12. and *bleſſed are they which hunger and thirſt after Righteouſneſs, for they ſhall be filled*, Matth. 5. 6.

V.

For want of it, some never the better for receiving.

For want of this desire it is, that many, when they come to the Lord's Table are never the better, because God, as he inviteth; so he feedeth none but those that hunger and thirst, *Isa.* 55. 1.

Let us therefore try and examine ourselves, whether we can say with *David*, Psal. 42. 1. *Like as the Hart desireth the Water-Brooks, so longeth my Soul after thee, O God: my Soul is a thirst for God, yea, even for the living God.*

If we can find this desire in us, then happy are we; if not, let us humble ourselves before God, and beseech him to work and stir up in us the good motions of his Spirit, that so we may obtain to some measure of his Thirst; and from that, go on farther to a particular examination of our fitness to receive.

Self-Humiliation.

The Collect for God's Assistance in our Examination.

ALmighty and Everlasting God, who art always more ready to hear than I am to pray, and art wont to give more than either I desire or deserve; pour down

down upon me the abundance of thy Mercy, forgiving me those things where-of my Conscience is afraid, and giving me those good things which I am not worthy to ask, but thro' the Merits and Mediation of Jesus Christ, thy Son our Lord, *Amen.*

Brief Heads of Self-Examination, preparatory to the Sacrament; collected from the Ten Commandments, concerning the breaches of our Duty.

The First Table: Our Duty to GOD.

I. *Thou shalt have no other God, &c.*

Sins against this Commandment:

1. *Against FAITH.*

THey, who with the Fool, believe in their Heart there is no God, *Ps.* 14. 1. Not believing his Sacred Word, 1 *Joh.* 5. 10.

Not practically believing of it, so as to square our Lives according to our Belief, *Jam.* 4. 22.

They that make Religion to serve ill ends, or do Good to evil Purposes, or do

Evil under a pretence of Good, 2 *Sam.* 15. 7. *Rom.* 3. 7, 8.

2. *Against* HOPE.

Presuming upon God's Mercy, going on wilfully in our Sins, *Isa.* 7. 12.

Despairing of his Mercy and Protection, *Gen.* 4. 13.

Not serving God with a joyful Heart, *Psal.* 2. 11.

3. LOVE.

Not obeying, loving, or fearing God as we ought to do, *Josh.* 24. 24.

Not loving him for his own Perfections, *Rom.* 1. 20.

Not loving him for his Goodness to us, *Rom.* 2. 4 5.

Not waiting upon him in his Ordinance, 1 *Pet.* 2. 9.

II. *Thou shalt not make to thy self*, &c.

Sins against this Commandment:

Committing outward Idolatry in worshipping of Creatures, *Rom.* 1. 23.

Inward Idolatry, in placing our Minds and Affections more on the Creature than the Creator, *Exod.* 36. 2.

Not

Not behaving our ſelves reverently in the Houſe of God, by being zealous in Prayer, attentive at the Word preached, or earneſt for receiving of the Sacraments, *1 Cor.* 11. 4, 10, 17, 22.

Worſhipping our own Imaginations, and magnifying and ſetting up our Inventions, under the colour of Religion, *Matth.* 15. 8, 9.

III. *Thou ſhalt not take the Name of*, &c.

Sins againſt this Commandment.

Not Praiſing and Exalting God's Name, *Deut.* 28. 58.

Speaking of God without reverence, *Phil.* 2. 10.

Prophaning God's Name by blaſphemous Thoughts, or giving others occaſion to blaſpheme by our wicked and exemplary Lives, *Pſal.* 74. 10. *Mark* 3. 28, 29.

Taking unlawful Oaths, *Jer.* 4. 2.

Perjure themſelves, *Zach.* 5. 4.

Swearing cuſtomarily, *Mat.* 5. 34, 35.

IV. *Remember thou keep holy the Sabbath-Day, &c.*

Sins against this Commandment.

Putting no difference betwixt this Day and the rest of the Days of the Week, *Lev.* 19. 30.

Refusing to come to the Publick Assemblies, and Divine Service of the Church, *Heb.* 10. 25.

Travelling unnecessary Journeys, *Mat.* 24. 20. *Exod.* 16. 29.

Buying and Selling, *Neh.* 13. 15, 19.

Spending it in idle and vain Sports, 1 *Cor.* 10. 7. *Isa.* 58. 13.

The Second Table.

Duty to our *NEIGHBOUR.*

V. *Honour thy Father and thy Mother.*

Sins against this Commandment.

Murmuring at Lawful Magistrates, *Rom.* 13. 4.

Despising our Natural Parents, and publishing their Infirmities, *Gen.* 9. 22, 23.

Marrying without their Consent, when it may be had, *Numb.* 30. 3, 4.

Refusing or rejecting their Commands *Deut.* 21. 18.

No

Not obeying our Spiritual Fathers, *Heb.* 13 7, 17.

VI. *Thou shalt do no Murder.*

Sins against this Commandment.

Murther open or secret, *Gen.* 9. 6.

Consenting to it, *Acts* 23. 12.

All Duels, *James* 4. 1, 2.

All unlawful Wars and Treasons, 1 *Tim.* 3. 4.

VII. *Thou shalt not commit Adultery.*

Sins against this Commandment.

All Fornication and Uncleanness, *Ephes.* 5. 3.

Adultery, 1 *Cor.* 5. 1.

Luxurious Diet, inflaming Wines, *Isa.* 5. 11.

Naughtiness, Lasciviousness, and Wantonness, *Gal.* 5. 19.

VIII. *Thou shalt not steal.*

Sins against this Commandment.

Deceits, Fraud, Circumvention in Buying or Selling, 1 *Thess.* 4. 6.

Picking, Stealing, or Secret Purloyning, *Ephes.* 4. 28.

Open

Open Robbery, Violence, Plundering, and Rapacity, 1 *Cor.* 6. 10.

Detaining Hirelings Wages, cheating Orphans and Widows, *Jam.* 5. 4. *Jer.* 7. 6.

IX. *Thou shalt not bear false Witness*, &c.

Sins against this Commandment.

Bearing False Witness, or causing it to be done, *Matth.* 26. 60.

Blasting their Neighbours Credit, *Lev.* 19. 16.

By Railing, or Whispering, *Rom.* 1 29.

By Flattering or Dissembling, *Prov.* 26. 18.

All Equivocation and Lying, *Col.* 3. 9.

X. *Thou shalt not covet*, &c.

Sins against this Commandment.

Envying others Wealth and Prosperity, *Matth.* 20. 15.

Pursuing Riches, Honour, and Pleasures with greediness, *Micah* 2. 1, 2.

Having a sufficient Competency, desire more, *Prov.* 30. 14, 15.

Idle, and Labour not in an honest way to get their Living, 1 *Thess.* 3. 11.

Over solicitous, careful, vexed, distracted about the Purchase of worldly things, *Mat.* 6. 24, 34.

The

The Collect.

O Lord, I beseech thee, Absolve me thy unworthy Servant from all my Offences against thy Holy Commandments, * that thro' thy bountiful Goodness, I may be delivered from the Bands of those Sins, which by my frailty I have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour, *Amen.*

* *Here name the Particulars.*

Tuesday-*Evening's Exercise in the Sacrament.*

Examination of our Knowledge.

THat which concerns our information is a good and wholesom knowledge of those things, which God hath revealed to us; which is so necessary, that it is the very ground of all our Service; for how can we perform the Will of God rightly, if we know it not? *Surely that the Soul be without knowledge, it is not good,* saith *Solomon,* Prov. 19. 2. and therefore *God will have all Men come to the knowledge of the Truth,* 1 Tim. 2. 6. without which we can reap no comfort to our selves in any thing;

thing we do, but are as dead Men; for, *this* (and this only) *is Life eternal, that we know God and Jesus Christ, whom he hath sent*, Joh. 17. 3. so that without it there is no Life: and hence it is, that the Lord himself complains, *Hos.* 4. 6. *My People are perished for lack of Knowledge*: and hence it comes to pass, that many receive this Sacrament without any Benefit to themselves, because they are not able to discern of it aright.

II.

Search the Scriptures. We should therefore carefully exercise our selves in Gods Word, that so when we come to examine our selves concerning our knowledge, we may the easier, and with greater comfort, try our fitness, whether we have attained to a competent knowledge in the Grounds of Religion; which, that we may the better do, we are to make tryal of a two-fold Knowledge, the one concerning God, the other concerning Man.

III.

Knowledge of God. Concerning God, we are to know, that there is but one only wise and true God, subsisting in three Persons; the Father begetting the Son; the Son begotten of the Father, and

and the Holy Ghoſt, proceeding from both, which is a Myſtery, far exceeding our weak Underſtanding: yet ſo far are we to know and believe it, as God hath revealed it in his Word; and therefore firſt we are to examine our ſelves concerning this Knowledge.

IV.

Of our ſelves.

Concerning Man, we are to know, he was firſt created upright, *according to the Image of God*, Gen. 1. 17. but afterwards fell through diſobedience, and was again reſtor'd by the meritorious Death of Chriſt Jeſus. This we are to examine according to the two parts of God's Word, the Law, and the Goſpel.

V.

By the Law.

In the firſt we ſhall plainly ſee what we are in our ſelves, even wretched and miſerable Sinners, corrupt Children of diſobedient Parents, and that we have juſtly deſerved Death, as a due reward, for our manifold Sins, both Original and Actual, being *carnal, ſold under Sin, by nature the Children of Wrath*, Epheſ. 2. 3.

VI.

By the Goſpel.

In the ſecond we ſhall underſtand, that we are in Chriſt, and what that Covenant is, which God

God made unto Man in him, for the pardoning of their Sins, which return to him by Repentance, and apply the same to themselves by Faith. So that here we are to know two things:

Means of our Redemption. *First*, The Means of our Redemption and Reconciliation, the Death of Christ: *whom God in love sent into the World to redeem them that were under the Law, that we might receive the Adoption of Sons*, Gal. 4. 5. *and so hath delivered us from the power of Darkness*, Col. 1. 13.

VII.

Applying it by Faith. *Secondly*, The Means, whereby we may apply this unto our selves; namely, Faith, which is a Gift of God, begotten and increased by hearing the Word, and receiving the Sacrament. Let us therefore examine our selves seriously, whether we have learned out of the Word of God our first Innocency, which we had by Creation; our Misery, which we fell into by Transgression, and the Happiness, which we have obtained again by our blessed Redemption; for in those things every one ought to be instructed, which approacheth unto the Lord's Table.

VIII. Be-

VIII.

Beſides this knowledge of God and Man, we are further to have a particular knowledge of the Sacrament it ſelf; where we are to try, whether we do rightly diſcern the Elements from the Lord's Body, and the true uſe of them: wherein we muſt conſider, that the Bread and Wine (in themſelves ordinary) being ordained by Chriſt, are now become Holy; and whereas Chriſt bleſſed this Sacrament at the firſt Inſtitution, we are to know, it is a bleſſed Sacrament; becauſe whatſoever he bleſſeth is bleſſed, and that it will be a means of great bleſſing unto us, if rightly received.

A knowledge of the Sacrament.

IX.

And whereas Chriſt gave the ſame after Supper, we muſt further know, that it was not ordained to ſatisfie our bodily hunger; for, *if any man* thus hunger, St. Paul tells him, that he muſt *eat at home*, 1 Cor. 11. 34. but it was given for the refreſhing of our wearied Souls, by the Commemoration of Chriſt's Death for us, and of our Communion with him: thus we muſt try and examine our ſelves; for except we know all theſe things, we are not

Not ordained to ſatisfie our Bodies.

not to partake at the Lord's Table; because without it, whatsoever we do is but blind Devotion.

Holy and good Rules, which a Communicant ought to know, and earnestly endeavour to observe.

The Two Precepts of Charity, or the Laws of Nature.

1. TO love God above all for his own sake.

2. To love all Men as our selves, for God's sake, and to do unto others, as we would they should do unto us, *Deut.* 6. 5, 10, 12. *Matth.* 7. 12.

The Three Theological Vertues.

Faith, Hope, and Charity, 1 *Cor.* 13. 13.

The Collect.

ALmighty and Everlasting God, give unto me the Increase of Faith, Hope, and Charity; and that I may obtain that which thou dost promise; make me to love that which thou dost command, thro' Jesus Christ our Lord, *Amen.*

Thro'

Three Kinds of good Works.

Fasting, Prayer, and Alms-deeds, *Matth.* 6.

The Collect.

LOrd; I pray thee, that thy Grace may always prevent and follow me; and make me continually to be given to all Good Works, through Jesus Christ our Lord, *Amen.*

Seven Gifts of the Holy Ghost.

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a Godly Fear, *Isa.* 11. 2.

The Collect.

O God, who didst inspire the Hearts of thy People, by sending them the Light of thy Holy Spirit; grant me, by the same Spirit, to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, through the Merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the Unity of the same Spirit, one God, World without end, *Amen.*

The

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-Suffering, Meekness, Faith, Modesty, Shamefacedness, Sobriety, *Gal.* 5. 22.

The Collect.

O Almighty God, I beseech thee to give unto me, and to all thy People, increase of Grace, to hear meekly thy Word, and with due reverence to receive thy Holy Sacrament with a pure affection, that I may bring forth the Fruits of thy Holy and Blessed Spirit, *Amen.*

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant, St. *Matth.* 18. 15, 16, 17.
2. To correct Offenders St. *James* 5. 12.
3. To counsel the Doubtful, *Gal.* 6. 6.
4. To comfort the Afflicted, *Prov.* 27.
5. To suffer Injuries with patience, *Eccles.* 5.
6. To forgive Offences and Wrongs, *Rom.* 15. 1.
7. To pray for others, *Mark* 11. 25.

The

The Collect.

O Lord, open thou my Heart, and give me understanding in all things; let me strictly examine and pour my self forth before thee; I know, O Lord, that instead of performing these Works of Mercy, I have acted quite contrary, but thou hast prepared the ways wherein I am to walk: O Lord, make my ways straight before thee, and so water me with the Dew of thy Grace, that I may bring forth Fruits of Repentance plenteously, *Amen.*

The Six Corporal Works of Mercy.

1. To feed the Hungry, and to give drink to Thirsty, *Matth.* 15.
2. To cloath the Naked, *Matth.* 25.
3. To harbour the Stranger and Needy, *Tob.* 1.
4. To visit the Sick, *Isa.* 58.
5. To minister unto Prisoners and Captives, *Tob.* 12.
6. To bury the Dead.

The Collect.

O Lord, I stand at the Bar of thy Justice, and have nothing to plead for my self, to expect thy Mercy; only I must

must confess to my shame, I have sinned I have sinned; not one work of Mercy but I have either wholly neglected, or not perform'd as thou hast commanded. O Lord, impute not my Sins unto me, lest I perish everlastingly.

A Prayer for God's Assistance in our Performance of Holy Duties.

O Lord, I beseech thee, enable me to perform all Holy Duties, be they Spiritual or Corporal, let their due Discharge be my Memorial: But Holy Father, first prepare me, that I may become better fitted for every distinct Duty: As first in Spiritual Duties, give me

Facility in instructing the Ignorant;
Affability in correcting the Offender;
Ability in counselling the Doubtful;
Charity in comforting the Afflicted;
Resolution in suffering Injuries patiently.
Compassion in forgiving Offences heartily.
Devotion in Praying for others fervently.

Likewise in Corporal Duties,

Make me ready to feed the Hungry and with that happy *Samaritan*, to give Drink to the Thirsty.

With

With those good *Patriarchs*, to harbour the harbourless, and conduct them safely;

With devout *Doreas*, to cloath the Naked and Needy;

With thee, my best Master, to visit the Sick; and if it lie in my power, to ease their Malady;

With courageous *Josiah*, to visit and redeem those that are in Captivity;

And with holy *Joseph* of *Arimathea*, to bury the Dead; with the performance of every other Holy Duty, *Amen.*

The Eight Beatitudes, St. Matth. 5.

1. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall be comforted.

3. Blessed are the Meek, for they shall inherit the Earth.

4. Blessed are they which do hunger and thirst after Righteousness, for they shall be fill'd.

5. Blessed are the Merciful, for they shall obtain Mercy.

6. Blessed are the Pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed

8. Bleſſed are they which are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs Man's Underſtanding; pour into my Heart ſuch a love towards thee, that I loving thee above all things, may obtain theſe thy Promiſes, which exceed all that I can deſire, through Jeſus Chriſt our Lord, *Amen.*

The Seven Deadly Sins, as they are commonly ſo called.

1. Pride, *Luke* 14. 11. 2. Covetouſneſs, *Acts* 20. 35. 3. Luxury, 1 *Cor.* 6. 15. 4. Envy, 1 *John* 3. 14. 5. Gluttony, *Rom.* 14. 17. 6. Anger, *Matth.* 11. 29. 7. Sloth, *Jerem.* 48. 10.

The Collect.

O Lord, I beſeech thee, grant me Grace to withſtand the Temptations of the World, the Fleſh, and the Devil, and with a pure Heart and Mind to follow thee, the only God, thro' Jeſus Chriſt our Lord, *Amen.*

The

The Seven contrary Vertues.

1. Humility. 2. Liberality. 3. Chaſtity. 4. Gentleneſs. 5. Temperance. 6. Patience. 7. Devout and Earneſt Serving of God.

The Collect.

GRant to me, O Lord, I beſeech thee, the Spirit to think, and to do always ſuch things as are pleaſing in thy Sight, that I, who cannot perform any one Vertue without thy aſſiſtance, may by thee be enabled to live according to thy Holy Will, thro' Jeſus Chriſt our Lord, *Amen.*

The Four laſt things that befal any Men.

Death, Judgment, Hell, and Heaven.

The Collect.

O Lord, Jeſu Chriſt, who at thy firſt coming didſt ſend thy Meſſenger to prepare thy way before thee; O ſend thy holy Spirit into our Hearts, to fit and prepare us againſt the Hour of Death, and give Mercy upon us in the day of Judgment. *Amen.*

A Prayer for Tuesday *Evening.*

O Light of the Children of Light! bright Day, which hast no Evening! The World is buried in the darkness of Night, and this Day quite finished, wherein I see, as in a little Map, how my Life shall end. O God, what Benefits do I see in it, on thy part, what Ingratitudes on mine? Preserve me in what is thine, and wash away with the Precious Blood of thy Son what is mine. Shelter me under the Wings of thy Protection, from all Shadows, Apparitions, and Snares of the Father of Darkness; and grant, that tho' Sleep close my Eyes, yet my Heart may never be shut to thy Love.

Wednesday's *Exercise in the Morning.*

Upon the Holy Sacrament.

Examination of our Reconciliation.

WE are now to examine our selves about our Reconciliation in those things which concern either God or our Neighbours, because we have, and do very often offend both.

Those

Thoſe which concern God are principally two: Firſt, Repentance, whereby we teſtifie our hearty ſorrow for offending him, with a deſire of amendment. *Secondly*, Faith; whereby we take hold on his Mercy, for the Pardon and Forgivneſs of them.

II.

Examination of our Repentance.

Firſt, We are to try whether we have attained to a competent meaſure of Repentance. And indeed, if we look truly into our ſelves, and conſider, that we muſt one day give an Account for every idle word, we ſhall find work enough for Repentance, if our Hearts be not too much hardened.

Now, that is is neceſſary to examine ourſelves herein, appears from this, becauſe without it, we have no ground at all for an Comfort in Chriſt Jeſus; for he which is ſtufft with his Sins, is no more fit to receive Chriſt, than a glutted Stomach its Meat: And again, *unto them that are defiled, there is nothing pure*, Tit. 1. 15. that is, if through unbelief, they remain in their Pollutions; but *unto the pure all things are pure*, and *if we cleanſe our Hands, and purifie our Hearts, and ſo draw nigh unto God, he will draw nigh unto us*, James 4. 8. *as*

many as walk according to this Rule, Peace be upon them, Gal. 6. 16. Let us then *search and try our ways, and turn unto the Lord*, Lam. 3. 40. and put on *David's* resolution before we come to that Holy Table; *I will wash my Hands in Innocency, O Lord, and so will I go to thy Altar*, Psal. 26. 6.

III.

In this Examination of our Repentance we must have regard both unto the time past, and to come.

In respect of the time past, three Duties are to be performed.

Search out our Sins.

First, Carefully search our Hearts to find out our Corruptions, that being acquainted with them, we may the better avoid them, which is most necessary to be done, and that in the first place, because it is impossible that he should find the right way, which doth not first see his error: and thus much we must know, that he that will not set his sins before him here to his conversion, shall have them set before him hereafter to his confusion; if we must needs cover and hide Sins, let us in Love and Charity cover the Sins of others, for *love covereth a multitude of sins*, 1 Pet. 4. 8. that is, they are not laid open before Men to their Disgrace, who have committed them,

them, as many do, who delight to hear other Men's faults ript up to the quick, but cannot endure to hear of their own.

IV.

Humiliation.

We should not so much exclaim against other Men's Sins, but rather be humbled for our own, and lay them fully open before our selves, that so we may come to a more serious Repentance for them; which I think we cannot but do (except our Hearts are very stony indeed) when we consider the torments which Christ suffered for our Sins, and see our own misery, what we are in our selves; for this must needs drive us unto God, as a desperate Disease unto the Physician, and make us utterly to accuse our selves, and say, *Psal.* 51. 3. *I acknowledge my fault, and my Sin is ever before me.*

The Motives.

V.

Means of coming to a knowledge of our Sins.

Now the chief Means we can use to come to the knowledge of our Sins, are these two:

First, A continual Meditation in the Word of God, wherein, as in a Glass, we shall plainly see all our deformities.

Secondly, A seasonable Conference and Conversation with such as are them-

ſelves touched with their Sins, both which are excellent means; and therefore we ought ſincerely to love the Word of God, becauſe it diſcovers our Sins to us; and diligently read, and exerciſe our ſelves in it, that ſo we may come to a full knowledge of it; and alſo heartily affect and love thoſe whom we ſee to be thus affected.

VI.

When we have thus conſidered, that we ought, and how we may diſcover our Sins, let us examine our ſelves, whether we have performed this in our Life paſt, and return thanks to God, that he hath at any time diſcover'd ſuch or ſuch Sins unto us; if we find we have not perform'd it (as God knows we are all too negligent) let us in time repent, and be ſorry, that we have no ſooner repented, beſeeching God that he will be pleaſed evermore, and more to diſcover our Sins unto us, that ſo we may uſe our utmoſt endeavour to forſake them, and ſerve him as we ought to do.

A diligent Enquiry.

VII.

Having thus unfolded our Sins before our Eyes, let us in the next place examine, in what ſorrow

A hearty Contrition.

ſorrow we have humbled our ſelves to God for them; for it is a hearty Sorrow which moves God to compaſſion; and we know, that *God is nigh unto thoſe that are of a contrite Heart, and will ſave ſuch as be of an humble Spirit*, Pſal. 34. 18. and therefore *David* being weighed down with the burden of his Sins, ſupported himſelf in this Expreſſion; *The Sacrifices of God is a troubled Spirit, a broken and a contrite Heart, O God ſhalt thou not deſpiſe*, Pſal. 51. 17. whereas on the contrary, if we have no true ſorrow, if our Souls be not wounded within us for our Sins, we cannot expect, that either we or our Prayers ſhould be accepted, or that we ſhall in the Sacrament receive any comfort to our Souls, if we come not to it with ſorrow for our former tranſgreſſions.

VIII.

Now there is a two-fold Sorrow: 1. Servile, or Slaviſh, when we are ſorry for our Sins, (as ſome Servants are when they have offended their Maſters) not becauſe we have ſinned againſt ſuch a Maſter, but becauſe we are liable to the puniſhment due unto our offence; this is not that Sorrow which God expects; for it rather drives us to deſpair, than to any Pious Medita-

A two-fold Sorrow.

tions. 2. Filial, when (like dutiful Children, we grieve for our Sins, not for fear of the punishment, as that we have sinned against so merciful and loving a Father. This is that true Sorrow, with which we ought to be affected; which we may obtain two ways:

True Sorrow, how to be obtained.

First, By our selves.

Secondly, By the help of others also.

IX.

First, by our selves. By our selves, especially by the consideration of two things:

First, Who it is that we have offended; even God himself, who in tender mercy towards us, gave his only begotten Son to die for our Sins. The consideration of which cannot but work in us a true Sorrow, that we should offend so merciful a God: for what Son is there (if he have any natural Affection) but would grieve that he should offend a Father, which hath been ever loving and kind unto him?

Secondly, The grievousness of our Sins, which we have committed; which will plainly appear, if we consider them either in respect of our selves, how severely they wound the Conscience, or with reverence to others, how contagious they have been

to

to them, whom we have too often drawn into the ſame faults, which we our ſelves have committed; and ſo have made them guilty of our Sins, and our ſelves of theirs.

X.

By the help of others.

The next means to attain this Sorrow, is the help of others, who are touched with a feeling in this kind, with whom we ought to accompany our ſelves, and patiently to accept of their Admonitions, ever accounting them our trueſt Friends, which moſt faithfully and ſharply put us in mind of our faults. The Hypocrite may eſteem ſuch as deſire thus to expreſs their Love, Buſie-bodies; but *David's* Wiſh was, that *the Righteous might ſmite him friendly, and reprove him*, Pſal. 141.5. and whoſoever is a good Chriſtian, will ever endeavour to make the beſt uſe of ſuch, as he can.

XI.

What uſe we have made of that means.

Let us therefore examine our ſelves whether we have made good uſe of thoſe means or not; if we have not, we ought to caſt down, and humble our ſelves before Almighty God for this neglect alſo; earneſtly beſeeching him, that he will work in us true Sorrow for our Sins paſt, with a deſire of amendment for the future.

Whereunto, that we may the better move him, we are in the next place to confess and lay open our Sins to God, which is a third thing required in our Repentance. Confession is so necessary a work, that without it we can expect no Pardon from God, but rather a judgment; and therefore *Solomon* tells us, *he that covers his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.* And St. *John* perswades us, by the mercies of God, saying, *if we confess our Sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness,* 1 John 1. 9.

Confession.

XII.

In our Confession we must observe three things:

First, What we are to confess.

Secondly, To whom.

Thirdly, In what manner.

As for the first, there is a two-fold Confession; first of thankfulness, which *David* speaks of, *Psal.* 89 1. *With my Mouth will I ever be shewing thy Truth; yea, every day will I give thanks to thee, and praise thy Name,* Psal. 145. 2. Which we are also daily to practice, according to his Example: but this is not that Confession, which is here properly

What kind.

perly meant in our Repentance. There is therefore another, called a Confession of Sin; and this we are to make, if we will truly repent; and not of some Sins only, but of all, as far as our Memory can reach; and especially of those darling Sins, which we are most addicted to: and the better to perform this, we ought daily to renew the Memory of those Sins we commit, that so we may be enabled faithfully to confess the same, as often as occasion requires.

XIII.

Secondly, We are to confess our Sins not unto Men or Angels, but unto God our Supreme Judge. There is indeed a time wherein we make Confession before Men, either in a Publick Congregation, by way of Pennance, as the Church commands; or else in Private, either for Satisfaction to our Neighbour, whom we have wronged; or for Consolation to the Minister, to ease our Consciences; but that Confession which is part of our Repentance for our Sins past against God, and wherein we desire full pardon for the same, we are to make to God alone; for he it is who is offended, and none but he alone can forgive our Sins. *To whom.*

XIV.

XIV.

In what manner. *Thirdly*, Our Confession must not be of the Heart only, but of the Mouth also; for God, who made both, expects to be honoured by both; and as both have been unclean before him, so they ought both also to acknowledge the same, that he may cleanse and purifie both them, and with them the whole Man.

Again, Our Confession must proceed from a two fold Ground. *First*, Hatred of Sin, because by it we dishonour God. *Secondly*, Hope of Mercy, which is that we aim at in our Confession; and it must further be qualified with Sincerity, with Shame and Sorrow, that we have offended so gracious a God, lest God reject us hypocritical.

XV.

Resolutions of Obedience. Let us therefore henceforward leave off censuring the faults of others, and begin to aggravate our own, and especially before we presume to come to this Holy Table: let us take some time unto our selves, wherein we may be most private, and shut our selves up in our Closets, and there humbly upon our Knees lay open before God those sins which we have committed in our Life

past,

past, and that fully and faithfully, neither diminishing the number of them, nor mincing the hainousness of them; for God will not be mocked. These are things we are to perform in respect of the time past: As for the time to come, we must know, that he which will truly repent, must not only turn from Evil, but also turn unto Good; and therefore, having confess'd our Sins past, with sorrow for them, we must (if we expect Pardon) constantly purpose for ever after by God's Grace, to amend and reform our Lives; resolving (as much as in us lieth) to avoid all occasions, which may draw us into the like Sins again, and to make better use of those means which God hath afforded us, than we have done heretofore; and the more, by reason we have offended so much so gracious a Father as he is to us.

Wednesday *Morning.*

A Prayer of Confession of Sins to God before Receiving of the Holy Sacrament.

O Lord, I am not worthy to lift up my Eyes towards Heaven, which is the Throne of thy Purity; for my Sins cry

cry aloud unto thee for Vengeance, and are more in number than the Sands upon the Sea-shoar, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I accuse my self, of not living according to thy Holy Will, but in the vanity of my own sinful Imaginations, in slothful and foolish Actions, in hardness of Heart, and contempt of thy Holy Word and Commandments; I have neither loved thee for thy Goodness, nor feared thee for thy judgments; I have not served thee with all my Might and Strength, nor have I had any, but a cold Affection for my Neighbour.

Lord be merciful to me a Sinner.

I accuse my self of Carelesness in performing Holy Duties; as neglecting thy Holy Sacrament; Prayers, publick and private; cold in my Charity, without pitty to the Afflicted; compassion to the Sick, or helping the Widow and the Fatherless.

Lord be merciful to me a Sinner.

I accuse my self of being prone to speak and judge of other Actions, rash in ensuring, contentious in arguing, disdainful in hearing, presumptuous in informing others, dissolute in laughter, excessive in pleasures of taste, costly in apparel, but

burſome to my Friends, troubleſome to the peaceful, ungrateful to thoſe who have done me any good, harſh and imperious to ſuch as were under my Charge.

Lord be merciful to me a Sinner.

I accuſe my ſelf, of employing all the Faculties of my Soul, and the Members of my Body in the ways of Unrighteouſneſs; I have been backward to all Good, and forward to all Evil; I have rebelled againſt thee my Maker, and have ſold my ſelf to work Wickedneſs.

Lord be merciful to me a Sinner.

I accuſe my ſelf, of having broken my Vows and purpoſes of Obedience and Holy Life; of ſpeaking of thy Name irreverently, without Religious or Grave occaſions. I have not with a holy Appetite liſtned to hear, or with care read thy Holy Word, but have quite baniſhed all pious Thoughts from me, even to the hazarding my own Soul.

Lord be merciful to me a Sinner.

GRant, I beſeech thee, Almighty God, that I, who for my evil Deeds do deſerve to be puniſhed, by the comfort of thy Grace, may mercifully be relieved, thro' Jeſus Chriſt, my only Lord and Saviour, *Amen.*

O God, behold the ſtains and wounds of my ſin, which I neither can nor will hide from thy Majeſty: I feel the ſmart of them already, in remorſe of Conſcience, and other ſuffering ordained by thy providence for my correction; but all that I ſuffer cannot equal my demerit. I only wonder, that feeling the pain of Sin ſo often, * I ſtill retain the malice and obſtinacy of it; my weakneſs boweth under the burthen, yet my Iniquity remaineth immovable; my Life groaneth in languiſhments, yet is not reformed in its Works; if thou defer the puniſhment, I defer my amendment; and if thou chaſtiſe me, I can no longer endure; whilſt thou correcteſt, I confeſs my offence, but after my viſitation, I remember my ſorrows no more; as long as thou haſt the Rod in Hand to ſcourge me, I promiſe all; but if thou withdraw it, I perform nothing; if thou touch me, I cry out for Mercy; and if thou pardon, I again provoke thee to ſtrike. O Lord God, I confeſs my miſery, and implore thy clemency, without which there is no Salvation for me. O God, give me what I ask of thee, tho' without any merit of mine, ſince without any merit of mine, thou haſt taken me out of nothing to ask it

* *Here name thy particular Sins.*

of thee; this I beg for his alone ſake, my dear Redeemer, *Amen.*

Wedneſday's *Exerciſe in the Evening.*

Upon the Holy Sacrament.

THE Examination of our Faith, is that whereunto St. *Paul* exhorteth the *Corinthians*, ſaying, *Examine your ſelves, whether you be in the Faith or not*, 2 Cor. 13. 5. the neceſſity whereof appeareth even from this, that *without Faith we cannot pleaſe God in any thing we do*, Heb. 11. 26. much leſs in this weighty Affair; yea, Faith is ſo neceſſary, that without it we do receive nothing at all, when we do receive; for altho' we receive the Bread and Wine with our bodily Hands, yet if we have not Faith, we want a Hand to receive the Body and Blood of Chriſt, and the Comfort which thence ariſeth unto our *Examination of our Faith.*

Sins againſt this Commandment.

Committing outward Idolatry in worſhipping of Creatures, *Rom.* . 23.

Inward Idolatry, in placing our Minds and Affections more on the Creature than the Creator, *Exod.* 36. 2.

Not

ſaith, *He that believeth in me ſhall never thirſt*, John 6. 35. therein implying, That he which doth not believe in him, ſhall ever thirſt; yea, which is a ſadder Sentence, *He which believeth not, ſhall be damned*, Mark 16. 16.

II.

Not a bare Faith. Now, that Faith which is here required of us, muſt not be only a general Faith, whereby we believe that the Word of God is true, and that God is a juſt Judge; this bare Belief the Devils themſelves believe and tremble at; and well they may, conſidering what is due to them, Eternal Condemnation; but we muſt go on further, to a more ſpecial kind of Faith, and (which they cannot do) apply the Merits of Chriſt, and the Promiſes of God made therein, unto our Souls and Conſciences, ſaying with *Job*, Chap. 9. v. 25. *I know that my Redeemer liveth*; I know by the knowledge of Faith, or I believe; and not only the Redeemer of Man, but my Redeemer liveth.

III.

Of which, that we may the more fully perſwade our ſelves, we muſt believe.

Firſt,

First, Concerning our selves, that we are not able of our selves to do any thing that is acceptable and pleasing in the sight of God; *for we have nothing but what we have received of God*, as St. *Paul* affirmeth, whether it be a good Gift, or Ability of doing good. *We can do nothing of our selves.*

IV.

Secondly, Concerning the means of our Salvation, we must believe, that the Merits of Christ's Death and Passion, are alone sufficient for our Redemption; without any Merits at all, or satisfaction of ours. *Merits of Christ a sufficient satisfaction.*

V.

Thirdly, Concerning God, we ought to believe, that if we truly repent us of our Life past, constantly purposing to lead a new Life hereafter, and sincerely use those good means which he shall afford us, he will then be merciful unto us in accepting our endeavours, through the Merits of Christ Jesus. *Concerning God.*

VI.

Concerning the Sacrament, we ought to believe, that it is a means ordained of God, to exhibit unto us Christ Jesus with his Merits, and a Seal to confirm our Faith. If *Concerning the Sacrament.*

upon

upon consideration of these particulars, we can be thus perswaded of our own insufficiency and unworthiness, and that yet notwithstanding upon our sincere Humiliation and Obedience, God will be merciful to us; if we cannot only say in general, that God is a merciful Father, and that Christ died for Redemption of Man; but every one of us in particular thus apply unto himself.

VII.

Meditate. *I believe, that God is my merciful Father, and Christ Jesus died to redeem me as well as any other, all which I shall have plainly confirm'd unto me in the receiving of this Sacrament, wherein (I trust) God will in Mercy accept me for Christ's Merits, though of my self I am unworthy.*

VIII.

Without Hypocrisie. If (I say) we can find, that we are not hypocritically, but sincerely, not verbally, but heartily, thus perswaded; then may we, having thus made our Peace with God, by Faith and Repentance, boldly approach unto the Lord's Table.

An Examination of our Faith by the Apostle's *Creed.*

I believe in God, the Father Almighty, Maker of Heaven and Earth.

THIS first Article of our Belief was made by Christ's first Apostle, St. Peter, and herein thou professest that thou believest: but that is not enough; the Devils do believe and tremble. Thou must not only believe God, but believe in God, and that he is thy God; and not only so, but solely love God, and wholly live to him; for as we are to *believe with the heart unto Righteousness, and confess with the mouth unto Salvation*, so are we to bring forth *Fruits* thereof in a holy and blameless *Conversation.*

II.

And in Jesus Christ his only Son our Lord.

Of this second Article was St. *John* the Evangelist Author; one who was right dear

dear in the ſight of his Maſter, our bleſſed Saviour, and one who leaned on his Breaſt at his laſt Supper. And here thou confeſſeſt Jeſus Chriſt, the ſecond Perſon in the bleſſed Trinity, to be the Son of God, and to be our Lord. But haſt thou, by a contrite Heart, and regenerate Life, made him thy Lord? Thou acknowledgeſt, thou doſt believe in him, but doſt thou love him in whom thou believeſt? O how ſhould'ſt thou be leſs than his Admirer, ſo long as thou believeſt in him to be thy Saviour? But where be any ſigns of this Affection? If thou didſt truly love him in whom thou believeſt, thou wouldſt rather ceaſe to live, than baniſh thy Affections from him, who loves thee ſo tenderly.

III.

Which was conceived by the Holy Ghoſt, born of the Virgin Mary.

This Third Article St. *James* the greater compos'd; whereby thou art to believe, all Sanctification to be included in his Conception; all Humility in his Nativity. But doſt thou, according to thy duty, ſeriouſly conſider, for whoſe ſake this Virgin was conceived? For whoſe

take thy dear Saviour became so humbled? That the Son of God should become the Son of Man, that the Son of Man should become the Son of God: That the Immortal should be immortal, that the mortal might be immortal: That the living Lord should die, that the dying Sinner might live; that the free should be bound, that the Bond should be made free; that God should descend from Heaven to Earth, that he might draw us from Earth to Heaven; that God should become humbled, poor, and reckoned amongst the Transgressors, that Man might be exalted, enriched, and numbred amongst his Saints in Glory: hast thou, I say, meditated seriously of all these things? But I rather fear, thou hast been more ready to partake of the Benefit, than by acknowledging it, in expressing thy thankfulness for so great a Mercy.

IV.

Suffered under Pontius Pilate, *was Crucified, Dead and Buried.*

This Fourth Article St. *Andrew* framed; wherein thou seest, and perhaps admirest the unjust Proceeding of a wicked Judge; and

and pronouncing the ſentence of Death upon the Lord of Life, and inclining to the vote of a rude multitude, to deliver up a Murtherer to murther the Innocent: nay, pronouncing a Sentence againſt his own Conſcience: for he waſhed his Hands, but not in Innocence. Thou believeſt, that he was Crucified, and yet it grieves thee not to Crucifie him afreſh with new Sins; thou believeſt that he Died, and was Buried, and yet thou dieſt not daily to Sin, but in Sin, and haſt not three Days, but many Years lain Buried in them.

V.

He Deſcended into Hell.

The fifth Article St. *Phillip* added; he Deſcended into Hell, that thou might'ſt Aſcend up into Heaven; yet where be any Tokens of thy deſire to Aſcend unto him? Aſcend unto him thou canſt not, unleſs thou Deſcend into thy ſelf, for whom he ſo humbly Deſcended.

VI. *The*

VI.

The third day he rose again from the Dead.

The sixth Article St. *Thomas* annexed: an Article proper for St. *Thomas*, who touching Christ's Resurrection, was so incredulous. And here thou beholdest that late crucified Man, now acquit himself of death, like a victorious Lord; and hence thou rejoycest: but unless thou rise from Sin, and live to Righteousness, Christ's Resurrection shall afford thee small comfort in the Bed of thy Sickness.

VII.

He Ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty.

This seventh Article St. *Bartholomew* penn'd. And by this thou believest that he is now Ascended, who for thy sake Descended: and as from his rising came Hope of thy Resurrection, so from his Ascending, the Hope of thy Glorification. But

thou must rise with him, before thou canst reign with him; rise with him, who was free from all Sin, from the Grave of Sin, that thou may'st reign with him who died for thy Sin, in his *Heavenly Sion*.

And he sitteth on the Right Hand of God the Father Almighty, where he offers up his Prayers for thee, and sheweth those Glorious Scars of his precious Wounds to his Father, and performs the faithful Office of a loving Mediator for thee; so art thou in thy Prayers to remember the necessity of thy poor Brethren here upon Earth, and with a charitable Hand to relieve their Wants.

VIII.

From whence he shall come to judge both the Quick and the Dead.

This Eighth Article was by St. *Matthew* published. And by this thou believest how he who was judged unjustly, shall judge the whole World in Equity. For the Father judgeth none, but hath given up this Judgment unto his Son, in whose Breast are laid up all the Treasures of Wisdom and Knowledge; and the

thou believeſt and trembleſt at: and reaſon thou haſt to tremble: for how wilt thou be able to ſtand in his Preſence, before whom, even the Heavens are unclean? O! when the Righteous ſhall ſcarcely be ſaved, what will become of the Wicked when the Ax of his Judgment ſhall not ſpare the green Tree, what will become of the dry? Oh! Nothing but Deſtruction can befal thee, miſerable Sinner, if God deals not with thee in Mercy, but in Judgment.

IX.

I believe in the Holy Ghoſt.

This Ninth Article St. *James* the *Minor* delivered, and thou art taught to believe thus much by it; That the Holy Ghoſt, the third Perſon in the bleſſed Trinity, is the Spirit of Comfort, Truth and Unity; without which, it is impoſſible to pleaſe God. For as he promiſed to his Apoſtles a Comforter, ſo *in the ſhape of a Dove, and in the form of cloven Tongues*, Acts 2. 3. there appeared unto them this promiſed Comforter. But how is this that thou believeſt in the Holy Ghoſt, and yet with thy hardneſs of Heart, and looſeneſs

of Life, grieveſt the holy Spirit of God? Thus to believe, if thou be not Penitent, will rather be a means to draw on thee, than remove from thee God's heavy judgment.

X.

The Holy Catholick Church.

This tenth Article St. *Simon* founded. But how doſt thou believe the Holy Catholick Church, or how is thy Faith grounded, if thou obſerve not what the Church has commanded? How canſt thou be a Member of her, ſo long as thou liveſt divided from her? Or how canſt thou truly call her thy Mother, ſo long as thou hearkneſt not to her Commands, but becomeſt diſobedient to her? O then, by a right Faith knit thy ſelf to her, or elſe diſclaim thy being a Member of her. For look well to it, thou canſt not expect God to be thy Father, unleſs thou have this Church for thy Mother. Neither canſt thou ever hope to be a free a Denizen in his Church triumphant, unleſs thou be firſt a Member of his Church militant.

XI.

The Communion of Saints, the Forgiveneſs of Sins.

To this eleventh Article is St. *Judas Thadeus* intitled And this Communion of Saints thou believeſt; and for the Forgiveneſs of Sins thou lookeſt; and yet thou liveſt not, as if thou deſireſt to be of this Communion; neither rendreſt thou any ſuch Fruits of Repentance, as may cheriſh in thee the leaſt Hope of Remiſſion.

XII.

The Reſurrection of the Body, and the Life everlaſting, Amen.

With this laſt Article St. *Matthias* cloſeth our Creed, and by it thou believeſt that thy Body ſhall ariſe again from the Duſt, and that thy Soul ſhall live with the juſt; but haſt thou not fed thy Body too delicately, to ariſe again to Glory? Haſt thou not taken too much pleaſure in ſinning, ever to enjoy Life everlaſting?

A Prayer for Wednesday *Evening.*

O Thou bleſſed Trinity in Unity, and Unity in Trinity; thus have I made a Confeſſion of my Faith unto thee, but my many faintings, failings, wants, weakneſſes, and imperfections, greatly diſcourage me, unleſs thou in thy Mercy ſtrengthen me. I believe, Lord, O help my unbelief; give me the ſhield of Faith, that here on Earth I may acquit my ſelf like a valiant Champion, and in Heaven be made by thee a Triumphant Citizen.

O God, from whom all holy Deſires, all good Counſels, and all juſt Works do proceed, give unto me thy Servant that peace which the World cannot give, that both my Heart and Mind may be ſet to obey thy Commandments, and alſo that by thee I being defended from the fear of my Enemies, may paſs my time in reſt and quietneſs, thro' the Merits of Jeſus Chriſt our Saviour, *Amen.*

Lighten my darkneſs, I beſeech thee, O Lord, and by thy great mercy defend * me from all Perils and Dangers of this Night; for the love of thy only Son our Saviour Jeſus Chriſt, *Amen.*

* *Here name particular Perſons.*

Thurſday

Thursday's *Exercise in the Morning.*

HAving examined our selves in those former Duties towards God, we are to go on to another Duty, which concerns our Neighbour, namely, Charity; which is a free forgiving of those that have offended us, with a testification of the same, when occasion is offer'd, and a Reconciliation of our selves to those whom we have also wronged. *Examination of our Charity.*

That we may be the better perswaded unto a due performance of this Duty, we are to observe two things:

First, The Motives thereunto.

Secondly, The manner how it ought to be done.

The Motives which invite us to the necessity of it, are drawn from the consideration of these four things:

First, What we our selves have done unto others.

Secondly, What harm we do our selves, by not being in Charity.

Thirdly, What they are, with whom we are offended.

Fourthly, Whence such Wrongs as we receive, do primarily come.

II.

A two-fold Offence. As for the first, we are conscious to our selves of a two-fold Offence, which we have committed.

Against Men. *First*, Against Men; whom perhaps we have at some time or other more wronged, than they us, at leastwise our Consciences inform us, we have been very prone to it, had we not been prevented; and how can that Man, which has been forward to wrong others, make the most of every wrong offered by others unto himself? We must here take notice of the advice of *Solomon* in another case, *Seek not*, saith he, *to have thy Servant curse thee; for oftentimes thy heart knoweth, that thou thy self hath also cursed others*, Eccles. 7. 22. To also be not hast to aggravate the wrong which others have done thee, for thy Heart can acquaint thee, thou art guilty of the same against others.

III.

Secondly, If this Consideration prevails not, let us in the next place consider, that we have daily offended God far more than any Man can offend us: and can any of us expect mercy from God in the

for-

forgivneſs of our greateſt Debts, if we ſhew none to others, in paſſing by ſmall Offences? Small, I ſay, because the greateſt are ſmall, in reſpect of the offences which we have committed againſt God: our Saviour Chriſt told his Diſciples plainly, (and in them us) *Mark* 11. 25. *If ye do not forgive others their Treſpaſſes, neither will your Heavenly Father forgive you your Treſpaſſes*: which was verified in the Parable of the cruel Servant, who (becauſe he had no compaſſion on his Fellow-Servant, as the Lord had pity on him) was *delivered to the tormentors, till he ſhould pay all that was due*; with this application annexed, *ſo likewiſe ſhall my Heavenly Father do alſo to you, if ye from your heart, forgive not every one his Brother their Treſpaſſes*, Matth. 18. 34, 35. The conſideration whereof, I think is able to move any good Chriſtian to love his Brethren, tho' they have offended him.

Without Charity we cannot expect Mercy of God.

IV.

The ſecond Motive unto this Duty is taken from the conſideration of the harm, that otherwiſe we bring upon our own Soul; which indeed is greater, than e-

We harm our ſelves.

that we can do unto others, or they unto us.

This harm is two-fold; first, General; namely, a ſtain to all the Good which we have done: for *though we ſpeak with the Tongue of Men and Angels*, though we have all other good Gifts, as of *prophecying, underſtanding myſteries*, &c. *yet, if we have not Charity, we are nothing*, 1 Cor. 13. 1, 2. Let us not therefore boaſt of our other good Parts, as long as we are without Charity; for all is nothing, *no more than a ſounding Braſs, or a tinkling Cymbal.*

Secondly, Particular; It is an hindrance, firſt, to our Prayers, ſecondly, to the right receiving of the Sacrament.

V.

The want of Charity is a hindrance to our Prayers in a two-fold reſpect.

Hinders the acceptance of our Prayers.

Firſt, Becauſe without Charity, we cannot expect to receive what we pray for; for if we pray to God to forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us, how can we hope God will forgive us, if we forgive not others, which is the condition of our Prayers? To pray for the one and not to perform the other, is only mocking

mocking of God, and miſerably to deceive our ſelves; for as many have not, becauſe they ask not, ſo *many ask and receive not, becauſe they ask amiſs*, James 4. 3. and ſuch are they which ask without Charity; and who knows how ſoon they may ſtand in need of God's Mercy?

Without Charity we cannot joyn with others.

Secondly, It hinders our Prayers in this reſpect, becauſe without Charity we cannot joyn with thoſe in our Prayers, with whom we are at variance; which is againſt the rule of our Saviour Chriſt, who commandeth us to pray, *Our Father*, and *give us our Bread*, and ſo joyn others with our ſelves in every Petition. Now how can we heartily pray thus for them, whom we love not? Our own Conſcience can ſufficiently inform us, we cannot; yea, and that we have often been very faulty herein.

Helps to it.

Wherefore, if we deſire, that henceforward our Prayers may be effectual, let us follow St. *Peter's* Counſel, which he giveth to the Husband and Wife, 1 *Pet.* 3. 7. which is, *to live together according to knowledge, bearing one with another, that our Prayers be not hindered*, which

which if we do, our Prayers will be much furthered, as Christ himself saith, *If two of you shall agree on Earth, as touching the thing that they shall ask, it shall be done for them of my Father which is in Heaven*, Matth. 18. 19.

VI.

An hindrance to the Lord's Supper.

The want of Charity is an hindrance to our due receiving of the Sacrament; because the Sacrament is a Seal of our Communion, as with Christ, so amongst our selves, as St. *Paul* saith, 1 *Cor.* 10. 16,17. *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ: for we, being many, are one Bread and one Body, because we partake of one Bread.* So that unless we be joyned together in love and friendship, we cannot be capable of those Benefits, which otherwise would arise unto our Souls.

Love our Brethren.

Again, Love is the very badge whereby we are known to be Christ's Disciples, *John* 13. 35. *By this shall all Men know that ye are my Disciples, if ye love one another.* It is a part of that Wedding Garment wherewith every one ought to be cloathed

cloathed that comes to the Lord's Table. Wherefore, if we desire to be acceptable Guests, and there to receive the benefits of Christ's Death and Passion, let us put on the Bowels of Mercy and Compassion, before we approach to so holy a Feast.

VII.

A third Motive unto this Duty is taken from the consideration of the Parties, with whom we are offended: they are Men, yea, Christians as well as our selves; such, whom Christ died as well as for us: shall we then think it hard to suffer some small wrong at their Hands, for whom Christ thought it not too much to die? Can we perswade our selves, that there is the love of God in us, if we hate them whom he so loved? *Every one which loveth him that begat, loveth him also that is begotten of him*, 1 John 5. 1. and whosoever loveth him that did redeem, loveth him also that is redeemed by him. *Parties we offend.*

VIII.

The fourth Motive unto this Duty of Charity is taken from a serious consideration of the first Original, when these wrongs which we receive proceed.

And

And here we may take notice of the Author, and of the Disposer thereof.

The first Author is not so much the Party from whom we receive the wrong, as the grand Enemy of both us and them, the Devil, who knows well, that a *House divided against it self cannot stand*, and therefore strives by all means to set us at variance one with another, tho' sometimes upon slight occasions; and thereby hinder us from the performance of good Duties, as the receiving of the Sacrament, and the like, which are the means of our Salvation, that he may more easily tempt us to worse Employments, while others are better exercised, and so make his side the stronger against us: and who knows what power it may please God to give him against us at such times?

The Devil the Author of strife.

Wherefore, as we love our own Safety, let us seek to cross him, who thus opposes us by his Temptations; and if we will needs be at strife, let it be with him, who will never be at quiet with us, until he hath gotten the upper hand of us: which we may the more easily perswade our selves unto, if we have respect, not so

Seek to oppose him.

so much to other Men's unjust Actions, as to his wicked Suggestions, the cause of all, and assure our selves, that, in putting up a Wrong, we right our selves, and vex him, which should be our chiefest aim.

IX.

Again, As the Devil is the Author of our Wrongs, so God, who is the Disposer of all things, hath a Hand in it, who permits the Devil thus far to provoke us; perhaps for the trial of our Constancy and Patience, or for some other ends, best known to himself; and if we could but see, that the Finger of God is in our Crosses, we should patiently answer with *David*, Psal. 39. 10. *I will become dumb, and open not my Mouth, because it is thy doing; and so commit our cause unto him, that he might make our Righteousness clear*, Psal. 37. 6.

God the Disposer of all things.

These are the chiefest Motives to perswade us to this Love and Charity, to all which we may add another, taken from the exceeding love of God to us, *who so loved us*, without any love received first from us, *that he sent his Son to be a propitiation for our sins*, 1 John 4. 10. whence the Apostle gathered this powerful Consequence,

quence, *if God so loved us, we ought also to love one another*, Verse 11. which that we may the better do, let us in the next place see the manner how it ought to be perform'd, which I shall shew you in the Evening Exercise.

XI

A Prayer for Thursday *Morning, for being in Charity before we receive the Sacrament.*

O Blessed Lord, who hast made Man after thine own Image, and didst redeem with thy most precious Blood all the Nations of the World, let me never harden my Heart and Bowels against any that thou hast thus redeemed, but grant me an universal Charity to all Men; give unto me, O thou Father of Mercy and Compassion, such a gentleness and softness of Heart, that I may be deeply sensible, and affected with the miseries and distresses of my poor Brethren; make me deligent to employ that talent which thou hast entrusted me withal, towards their succour and relief, and let no uncharitableness inhabit or take possession within me, but drive away that unchristian like Spirit, and let thy Spirit of Love enter and dwell here; let me ever follow that blessed

blessed pattern of thee my God, of being merciful to others, as thou art to all Mankind, so that at the last I may receive those Blessings which thou hast promised for those that love and fear thee, and obey thy holy Will in all things, *Amen.*

O Lord, who hast taught me, that all my Doings without Charity are nothing worth, send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace, and of all Vertues, without which, whosoever liveth, is counted dead before thee. Grant this for thy only Son Jesus Christ's sake, *Amen.*

Thursday's *Exercise in the Evening.*

The Continuation of our Examination of our Charity.

NOW, for the better performing our Charity, we are to have respect both to the time past, and that which is to come.

As for the time past, either we have wronged others, or they us. If we have wronged

wronged others, we ought to perform two things:

Making Restitution.

First, To undo that which we have done, by making Restitution as far as in us lies according to the Example of *Zacheus*, *Luke* 19.8. who was willing to restore *four-fold of whatsoever he had taken from any Man by false accusation*: such ought we to be, ready to make good whatsoever we have taken from any Man, and to give satisfaction for any wrong that we are guilty of.

II.

Neither is it sufficient to be willing thus to make satisfaction, when we are moved to it; but we must also

Seek to be reconciled.

so in the second place seek Peace with those whom we have wronged, though we be not desired; which is the counsel of Christ himself, *Matth.* 5. 23, 24. *If thou bring thy Gift to the Altar, and there remembrest, that thy Brother hath ought against thee, leave thy Gift before the Altar, and go thy way; first be reconciled to thy Brother.* He does not say, stay till he come to thee; to be reconciled when he cometh; but go thou to him. And so *David* also gives this advice, *Psal.* 34. 14. *Seek Peace,*

stay not till it be offered, or required of thee, but seek it. But perhaps those whom we have offended are far distant from us, and we cannot come near them; or near, and will not be reconciled unto us, what shall we do in this case? Here we ought to use all means that we can, for the procuring of Peace and Quietness; but if either occasion or acceptance be denied us, we must not doubt but that God will be pleased to accept of our desire.

III.

Forgive our Enemies.

Now if others have wronged us, we must (tho' perhaps it may seem somewhat hard) freely forgive them, loving even them that hate us, whereunto our Saviour Christ admonisheth us in every Gospel Saying, *If thy Brother trespass against thee seven times a day, thou shalt forgive him*, Luke 17. 4. And again, *I say unto you, love your Enemies; bless them that curse you*, Matth. 5. 44.

Flesh & Blood not to be consulted with.

But some may say, Such an one hath wronged me so much, that Flesh and Blood cannot bear it. It is true, if thou disputest with flesh and blood, it will seem hard to take the least injury:

but

but flesh is not a friend, whom we may safely consult, but rather a private Enemy whom we ought to resist: If we ask counsel of Christ, whose counsel we ought and may most safely follow, he will bid us go, and be reconciled; and St. Paul bids us to *feed our enemies, and to overcome evil with good*, Rom. 11. 21. and *Solomon* can tell us, *that it is the glory of a man to pass over a transgression*, Prov. 19. 11.

IV.

Not to seek Revenge.

As for Revenge, it is not for us to meddle with it, because the Lord himself saith, *Deut.* 25. *To me belongeth Vengeance and Recompense*; and St. *James* will assure us, that *to have envyings and strife in the heart, is wisdom which descendeth not from above, but is earthly, sensual, devilish: but that wisdom which is from above, is easie to be entreated, and full of mercy*, James 3. 17. Wherefore let us grieve at such wrathful motions, assuring our selves, that it is a point of Heavenly wisdom to forgive; and surely, if we can but once find, that God hath wrought in us a readiness to forgive those which have wronged us, and to pray for their Conversion, we may esteem it an evident sign of Sanctification.

V.

As for the time to come, that we may the better preserve the bond of Charity, we must resolve carefully to observe these two Rules:

First, How we may keep peace with others.

Secondly, How others may do the like with us.

As for the first, because others may outwardly wrong us, either in Word or Deed, that we may in both avoid discontent and Strife thereupon, we must propose unto our selves a two-fold Rule:

VI.

First, Concerning their words; which is the Rule of *Solomon*, *Prov.* 7. 21. namely, *that we take no heed unto all words that are spoken*: for this is that which often stirreth up strife amongst us, which otherwise might easily, and without any prejudice be avoided, if Men were not too inquisitive, and ready to take notice of every thing that is spoken; and therefore we should here not entertain, but slight; yea, reject such men, who, under pretence of love to us, will whisper in our Ears, and maliciously inform

Not to hearken to Whisperers.

inform us againſt ſuch or ſuch an one; who *Solomon* calleth *Pick-thanks, Whiſperers, Tale-bearers*, ſuch as will *ſeperate chief Friends*, Prov. 16. 28.

For occaſion of Separation may be given (if ſo taken) between Friends; as we often may obſerve, That he which is particularly affected to another, may perhaps haſtily caſt forth ſome reproachful Words of him, which without doubt he will immediately be ſorry for, and take care not to ſpeak the like again; yet this ſhall be ſufficient for the breach of Charity, if it be in the audience of a Whiſperer: who (to ſpeak the truth) is a meer Incendiary, that will ever be adding Coals to the Fire of Contention. Whence St. *James* calls the Tongue, *a fire, a World of Iniquity, that ſetteth on fire the whole courſe of Nature*, James 3. 6. And *Solomon* tells us, that *without Wood the fire is quenched, and without a Tale-bearer ſtrife ceaſeth*, Prov. 26. 20.

Meer Incendiaries.

VII.

The ſecond Rule, whereby we may keep Peace with others, is concerning other Men's Actions: which is, that we ſo receive them (though ſometimes in ſuſpicious

tions) that we be not easily provoked thereby; for an hasty and furious discontent upon some slight occasion, many times breaks forth to the breach of Charity, whereas a seasonable deliberation would moderate the business, and so hush all things in silence; and therefore St. *Paul* tells us, *That Charity suffereth long, and is not easily provoked*, 1 Cor. 13. 4, 5. *Avoid Provocations.*

If we can but make use of these two Rules, we may easily for our parts live in peace with others.

Secondly, We must endeavour, that others also by our deportment, may do the like with us: to which purpose we must take away, first, a common fault amongst us, which is a chief cause of strife and enmity; secondly, the occasion of it.

VIII.

The fault it self is Railing, Scandalous and Reproachful Language, which is so frequent, that few or none (if we look narrowly into our selves) but are guilty of it in some measure; but it is so heinous in it self, that St. *Paul* placeth it with Robbery and Extortion, 1 Cor. 6. 10. saying, that neither *Thieves*, nor *Revilers*, nor *Avoid Railing and scandalous Language.*

nor Extortioners, shall inherit the Kingdom of God; and so pernicious it is also unto the Society of Men, that it proves, that Breath which often blows the Coals of Contention so far, that many times they cannot be quenched without the loss of Blood, and daily experience instructs us, that there is no such common cause of Strife and Debate, as Scandalous Terms, which are so often heard amongst us; so that if we can but avoid these, we shall take away the very foundation upon which our wrongful Actions are built; and therefore St. *James* beseeching us, by the name of Brethren, exhorteth us *not to speak evil of another*, James 4. 11. and St. *Peter*'s advice is, that *we lay aside all evil speakings, and as new born Babes, desire the sincere Milk of the Word*, 1 Pet. 2. 1.

IX.

Now that our speech of others may be such as it ought to be, let us follow *Solomon*'s Advice, whose counsel is, that *it be friendly*, Prov. 18. 24. *A man that hath Friends, let him shew himself friendly*: not uttering any thing that may tend to their disparagement; lest, by such unkindnesses, he lose their favour; but rather endeavour by fair and mild Language,

ge, to knit their hearts faster unto

X.

Neither yet can we easily avoid this fault, unless in the second place we take away the occasion of it; which is an itching desire, that most Men affect, to hear the faults of other Men (though perhaps less than their own) laid open, and spoken against: which quickly begetteth an evil suspicion of their credit; and hereupon we too readily build some calumnious report or other.

XI.

If it shall therefore happen at any time, that we hear the slips and errors of another, let us not be delighted, but rather seek to conceal them; *for he that covereth a fault, seeketh love*, Prov. 17. 9. and not he which desires to have them laid open. This is that which we ought to do, both for the restoring and preservation of Charity; wherein we must of necessity examin our selves before we come to partake with others at the Lord's Table.

If upon examination we find any thing wanting, either that we are not in charity with others, or others with us, let us according to these Rules seek by all means

to make good what is wanting, and f
come.

*A Prayer for Thursday Evening, for Pre
paration to the Holy Sacrament.*

O My sweet Saviour, illuminate m
Intentions with thy light, and sup
port my weakness by thy mercy: I re
commend the small service I have don
this day, to the unspeakable sweetne
of thy heart; and set from henceforwa
before thine eyes, to direct, correct an
Perfect it. I offer it and all that I am
thee, with my whole aff
Here name particular Persons. ction, both for my self an
others; and I offer it un
thee in the union of that most perfe
attention which thou hadst, when th
prayest upon Earth to thy Father
Heaven.

O God, strenght of all them t
put their trust in thee, mercifully acc
my Prayers, that I make unto thee at t
time: and because, through the wea
of my mortal nature, I can do no g
thing without thee, grant me the he
thy Grace, that in keeping thy C
mandments, I may please thee both
will and deed, through Jesus Chris
Lord. *Amen.*

ALmighty God, who seest, that I have no power of my self to do any thing; keep me, I beseech thee, both outwardly in my Body, and inwardly in my Soul, that I may be defended from all adversities which may happen to the Body, and from all evil thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

Friday Morning's Exercise.

Short Meditations on the Life of Christ.

Upon his Incarnation.

REjoyce, O my Soul, and be transported with wonder, at the admirable mystery of thy Saviours Incarnation: rejoyce, and in thy greatest joy humbly say, *Behold the servant of the Lord; be it unto me according to thy word.* If thou commandest me to believe above reason, I know with thee: no word is impossible; if thou permittest me to suffer without reason, I know with thee every act is Justice.

Nativity.

YOU *shall find the Infant wrapt up i*
swadling cloaths, and laid in a manger
O strange directions, and mean contem
ptible Sign, to seek out him that wa
born the Eternal Son of God, and Saviou
of all the World. Wonder, O my Sou
and be amazed, even to extasie! at th
strange Humility and condescendence o
thy great Redeemer; we have our par
in this day's great joy, let us bear our par
in the praises of the Author: We ar
alone concerned in this miraculous Grace
at least let us joyn in that triumphan
Song, *Glory be to God on high, on ear*
peace, good will towards Men.

Circumcision.

EArly, O my dear Redeemer, thou b
gin'st to suffer for us, but all t
Wounds, at least all ours, are healed
the precious balsom of thy holy Nam
O sweet and amiable Name! blest
the Tongue that first pronounced th
and the Lips that often repeate thee.
the name of Jesus let every knee bow
things in Heaven, and things on Earth,
things under the Earth; and let every to
confess, that thou, O Lord, art most hi
the glory of God the Father.

Bap

Baptism.

THou haſt fulfilled all Juſtice in thy ſelf, and all Mercy to us; cleanſe O Lord, and we ſhall be clean; each us to pray, and we ſhall be heard. Heaven it ſelf will be opened to us, and the Spirit of Grace deſcend upon us, and dwell and govern in our hearts for ever. Waſh away our ſins, O thou adored Redeemer of the World, and our hopes are revived; reconcile us to thy Father, O thou beloved Son of God! and our Peace is ſecured.

Faſting and Temptation.

LEad me, O thou bleſſed Spirit! into thy pious Solitude, and there ſpeak to my heart; teach me, O holy Jeſu! though ſlow and weak, to follow as I can thy ſacred ſteps, in Faſting and Retirement, in Prayer and Contemplation, that my Body may be temperate, and my Soul devout, and both eternally ſaved. Every where, I ſee, Temptation, Danger; but every where [illegible] may Saviour can conquer. [illegible], I ſee, my Lord, from the [illegible]. Deliver me, O Lord, the [illegible] aſſaults of mine Enemies, [illegible] corrupt inclinations of my own Nature.

Conversion of Mary Magdalen.

O The sweet Spirit of our blessed Saviour! how readily he entertains a returning sinner! how graciously he repeats and dwells on every passage of their Conversion; exalting each little circumstance with a rare Industrious Eloquence, and closing all with a full and general Pardon! *Many sins are forgiven her, for she loved much.* O the strange efficay of perfect Charity! it instantly changes the most vicious Life into a course of heroic Vertue; it instantly turns the most dreadful Wrath of God into Peace and Joy and everlasting Mercies.

The Woman taken in Adultry.

BLind and uncharitable self love! why so maliciously seek the shame of others, while our selves should blush at our own follies? why so tenaciously pressing for severity against them, while our own Souls are under the same condemnation? Jesus alone is the Judge of Mercy; who if we repent, will graciously forgive us, and, if we sin no more, will gloriously save us. When he turns away his eyes, 'tis to forbear our punishment, and expect our amendment; when he looks on us again, 'tis to comfort our fears, and absolve our sins.

And

Anoints the eyes of the blind with Clay and Spittle.

WE need not go to thy ſecret Counſels, O Lord, to find out the ſource of our Calamities: alas! our own ingratitude is too plain a reaſon, and our great and many ſins too viſible a cauſe. But O do thou relieve us for thine own glory, that the works of thy Mercy may be manifeſt in us. We are the Beggars, who are born blind, and our own miſcarriages have encreaſed our darkneſs. We are the Beggars, who idly ſit by the way, and make not one ſtep of progreſs towards our Eternal End.

Mary's choice of the one thing neceſſary.

HEre we, alaſs, are perplext with a thouſand Cares, and our minds diſtracted with a multitude of trifling Provisions, while all that's neceſſary is but one thing. Teach us, O Lord, to chuſe that beſt part, which ſhall never be taken away from us. We run up and down, and weary our ſelves, and bring home nothing but our own diſquiet, while we might ſtay with thee in peace, and ſweetly contemplate thy mercies, and increaſe our love of the joys thou haſt prepared for us.

Washing the Disciples Feet.

DOwn then, proud Heart, down to the meaneſt Offices of Charity for thy Neighbour: down, and on thy knees even waſh his feet, if that will make him clean. See how thy Lord and Maſter gives thee Example; ſee how thy God and Redeemer ſtoops full as low to his Servants. O merciful Jeſu! waſh me throughly from my ſins, and wipe away all iniquities: ſay to my ſtubborn Soul Exalt thy ſelf no more, but learn hereafter to be humble and meek.

Laſt Supper.

THis, O my Soul, is the Paſſover thy Lord ſo earneſtly deſired to eat before his ſuffering: this is the Lamb that was ſlain from the beginning, and daily ſhall be offered to the end of the World. O dear Memorial of our Saviour's Love to us! O powerful attractive of ours to him! no more will he now entertain us with Types and Figures, but really feed us with his own Preſence, preparing our appetite with his heavenly Antepaſt, for that new and glorious and eternal Feaſt in the Kingdom of his Father.

A Soliloquy for the Morning.

O Thou Saviour of the World, which didſt purchaſe that Name with the price

price of thy own precious Blood, redeem my Soul from all Iniquity: the Deceits and Baits of Sin are many, with which I too oft am taken; the allurements of the world are more, with which I am too much intangled; the violences and assaults of the Prince that rules in the Air, most powerful, to whom I too often yield my self captive.

O thou Redeemer of Mankind, redeem my Soul from this tyranny and base slavery, I beseech thee: let not any one reign in my mortal Body, lest I obey in the lust thereof; but as thou didst shed thy Blood to redeem me from this Vassalage, so suffer me not to be any longer a slave to Sin and Satan, but deliver me from his Bondage, free me from his Thraldom, and as I formerly served my Lusts and Vain Affections, so hereafter let me serve thee in righteousness and holiness all the days of my Life.

Let thy Name be praised by me, and be ever had in perpetual remembrance; and let the Majesty of thy Power, the Greatness of thy Mercy, and the Mercy of thy Righteousness, be glorious for ever and ever; and let the whole Earth be filled with thy Glory. *Amen.*

A Penitential Psalm, LI.

HAve mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my Mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart O God, and renew a right Spirit within me.

Cast

Cast me not away from thy presence, and take not thy holy spirit from me.

O give me the comfort of thy help again, and establish me with thy free spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The Sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not dispise.

O be favourable and gracious unto Sion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with the burnt offerings and oblation; then they shall offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

A Confession of Sins for Friday Morning.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed against thee, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against me: I do earnestly Repent, and am heartily sorry for these my misdoings, * the remembrance of them is grievous unto me, the burden of them is intollerable. Have mercy upon me, have mercy upon me, most merciful Father: for thy Son our Lord Jesus Christ's sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of Life, to the honour and glory of thy Holy Name, through Jesus Christ our Lord.

* *Here name particulars.*

O Lord, forgive my sins, the sins of my Soul, and the sins of my Body, the sins of my Youth, and the sins of my Age, my secret and my whispering sins, my presumptuous and my crying sins, the sins which I have done to please my self, and

and the ſins which I have committed to pleaſe others; forgive me my wanton and idle ſins, forgive me my ſerious and deliberated ſins, forgive me thoſe ſins which I know, and thoſe which I know not, the ſins which I have ſtrived ſo long to hide from others, that now I have even hid them from my own memory; forgive them, O Lord, forgive them all, and of thy great goodneſs, let me be abſolved from my Offences.

O God, whoſe nature and property is ever to have mercy and forgive, thou haſt compaſſion upon all men, and hateſt nothing that thou haſt made, nor wouldſt the death of a ſinner, but rather that he ſhould turn from ſin and be ſaved, mercifully hear the devout and lowly Prayers of me the unworthieſt of thy ſervants, and ſpare me and all thoſe which confeſs their ſins unto thee, that we whoſe Conſciences by ſin are accuſed, by thy merciful and gracious pardon may be abſolved, through Jeſus Chriſt our Lord. *Amen.*

Friday's Exercise in the Evening.

Meditations on the Passion of Christ.

Satan Enters into Judas.

AND is it possible at this very time to plot the Death of thy Master, when he was just a doing for thee, and all the World, the most strange indearing action that an infinite wisdom could devise? God can draw good out of evil; but wo to that man by whom the evil comes. Never, O my Lord, let me presume on my own strength, never let me despair of thy grace, but with a prudent fear suspect my self, and with an humble confidence rely on thee.

Christ in the Garden.

AND now prepare thy self, my Soul, to see the strangest and the truest Tragedy, that ever drew tears from the sad spectators eyes. Behold thy dearest Lord entering the fatal Garden; follow him thither, and never leave him till thou seest him ascend into his Glory. Watch and pray, lest you enter into temptation.

His Agony and bloody Sweat.

BEhold a ſad and ſudden change! our Lord pulled violently from his friends, who now neglect to pity him: our Lord laid proſtrate on his face, and earneſtly praying to his Father, who refuſes to hear him: this is indeed the beginning of my Saviour's ſorrow; but, O how ſharply it begins! 'tis true, an Angel comforts him from Heaven, but it only ſerves to raiſe his Conflict into an Agony, and heat his ardent Prayer into a ſweat of Blood.

Judas *betrayed Chriſt.*

WOnder, O my Soul, and hate the hypocriſie of this accurſed Wretch; and when thy lips draw nigh thy Lord, never let thy heart be afar off. Betray the Son of God with a kiſs! wonder, O my Soul, and love the incompatible meekneſs of thy dear Redeemer; and, when ſome fair pretences tempt thee to offend him, remember the horrid fact thou haſt ſo often deteſted.

Led before the High Prieſt.

SEE how the inſolent lead away their King, and the Lord of Heaven and Earth, bound as a ſlave: ſee how the poor great ones flock together, to conſpire againſt their own and the World's

Re-

Redeemer. It was indeed expedient one should die for the People; or else all the Nations in the Earth had perish'd. But where, O my Soul! shall we seek this one that can save us? not among men, for they are sinners; nor among Angels, for they are Creatures; and the all-wise Goodness will chuse the best; his only Son must be the Sacrifice.

They consult to put him to Death.

HOW eager men are sometimes to undo themselves! Early in the morning, immediately they meet, and busily consult with one another; and all to destroy an excellent person, who only reproved their abuses, and taught them true perfection. Impiety perhaps may seem to prosper for a while, but is sure to end in everlasting Misery. Now, but too late, the treacherous *Judas* feels the sting of a tormenting Conscience; now, but too late, he sees the importance of that truth which his Master so often had taught him; *What will it profit a man to gain the whole world, and lose his own soul?*

Pilate *willing to release him.*

UNhappy Judge! he knew our Lord was innocent, yet feared to acquit him; he knew they delivered him for envy;

envy, yet had not courage to resist them. Set not our Lives, O Lord, in places that expose us to temptation, nor suffer us to be struck where our weakness lyes. He saw the truth, and, while 'twas safe, profess'd it; he argu'd heartily for our Saviour's release, and contrived expedients to effect it; but, when they threatned his interest, he consulted with Humane Policy, and threw away his Conscience to save his Estate.

But they cried out the more, Crucifie him, Crucifie him.

O Monstrous ingratitude! are these the People whose Diseases he had cured, whose Ignorances he had taught, whose Necessities he had supplied, and every Mercy no less than a Miracle; yet now they cry out, Away with *Jesus*, and give us *Barrabbas*? O who would not look for a Clap of Thunder, to strike immediately dead such horrid Blasphemers? But our meek and humble Redeemer, who came to suffer for all, would have none punish'd for him. O strange inconstancy! is this the People, who but few days since strewed Branches in his way, and spread Garments under his Feet, and sung aloud *Hosannah* to the Son of *David*?

and

and nothing now, but, Away with him, Crucifie him, crucifie him.

Christ Scourged.

MY Soul, follow thy Redeemer, and see if thy tears will give thee leave; see how cruelly the Soldiers treat him; how intolerably the Jews abuse him. And, when thy small crosses trouble thy little patience, remember thy Lord; think on thy Saviour. O what a throng of Sorrows are crowned here! Sorrows heaped up, and prest down, and shaken together, and running into the Bosom, into the very Soul of Jesus.

Christ nailed to the Cross.

LOok down, my Soul! for now thy God lies humbled at the feet of men; look down, and see thy dearest Lord spread naked on the Cross; and all his Wounds, by their violent pulling off his Cloaths, bleeding and smarting afresh; see with how meek a patience he offers his hands and feet to be bored through, and nailed to the tree of shame! see with what insolent shouts they rear up the Cross into the Air, and then with what spitefulness they pitch it down into the Earth; while the tender and delicate Body of Jesus hangs on nothing but four great Wounds! O crucified Love! was

ever

ever Grief like this? was ever Love like thine? thou wert numbred amongſt the tranſgreſſours, that we might be numbred amongſt the Saints; thy Wine was mingled among Myrrh and Gall, that we might drink of the pure ſtreams which flow from the Throne of God: thou wert made obedient to Death, even the death of the Croſs, that we might be raiſed to life, even the life of thine own eternal glory.

My God, My God, why haſt thou forſaken me?

MY Soul, if ever thou ſhed'ſt a tear, if ever thou kneweſt a ſigh, prepare now thy tendereſt Affections, to preſent the utmoſt of ſorrows: all this while the Clouds were but gathering now the whole Storm falls at once on the head of our Saviour; *My God, My God, why haſt thou forſaken me?* O doleful Spectacle! able to melt a heart of Adamant! behold his afflicted Mother, tranſfixt with the ſword of ſorrow; behold the beloved Diſciple, and the reſt of the friends of Jeſus, weeping and mourning and languiſhing with grief; but above all, behold the beloved Jeſus himſelf hanging on the Croſs, and bleeding at his four great

great Wounds, with all these in his eye, and crying out in the bitterness of his Soul, *My God, my God, why hast thou forsaken me?*

Christ gives up the Ghost.

THus died the Son of God; thus died the Saviour of the World: he died, and by his death has taken away the sting of ours, and by his example taught us how to spend our last expiring Breath, *Into thy hands, O Lord, I commend my Spirit.* Defend us, O thou glorious Conqueror of sin and death! defend thy Servants in that dangerous passage: let not any terror amaze us, nor temptation overthrow us; but let every one die with hope in his heart, and these words on his lips, *Into thy hands, O Lord, I commend my Spirit.*

Ejaculations on the Life, Death and Passion of Christ.

OMy adored Redeemer, who tookest upon thee all our miseries, to impart to us thine own Felicities!

Can we remember thy Labours for us, and not be convinced of our duty to thee?

Can our cold hearts recount thy sufferings, and not be inflamed with the love that suffer'd? Can

Can we believe our ſalvation coſt thee ſo dear, and live, as if to be ſaved were not worth our pains?

Ingrateful we, how do we ſlight the kindneſs of our God! how careleſly comply with his gracious deſign!

For all his gifts, he requires no other return, than to hope ſtill more, and deſire ſtill greater bleſſings.

For all his favours, he ſeeks no other praiſe, than our following his ſteps to arrive at his glory.

O glorious Jeſu! behold to thee I bow; and humbly kiſs the Duſt, in honour of thy death.

Behold thus low I bow, to implore thy bleſſing, and the ſure aſſiſtance of thy ſpecial grace:

That I may wean my affections from all vain deſires, and clear my thoughts from all impertinent fancies.

Thou tookeſt upon thee our infirmities, to beſtow on us thy own perfections.

Heal me, thou great Phyſician of my Soul! and let me ſin no more, leſt a worſe thing befall me.

Heal me, by the myſtery of thy holy Incarnation, and the meekneſs of thy humble Birth.

Heal

Heal me, by the precious Blood of thy Circumcision, and the Sweat, and ever blessed Name of Jesus.

Heal me by thy gracious manifestation to the Gentiles, and the powerful influence of all thy miracles.

Heal me by the exemplary obedience of thy Presentation, and the sovereign Blosom of thy Passion.

Heal me by the joys of thy victorious Resurrection, and the triumph of thy glorious Ascension.

Heal me by the memory of all thy Blessings; heal me, by the memory of this days mercy.

Then shall my Life be entirely dedicated to thee, and all the Faculties of my Soul to thy holy Service.

My mind shall continually study thy knowledge, and my will grow every day stronger in thy love.

My memory shall faithfully lay up thy Mercies, and both tongue and heart shall sing for ever.

A Prayer for Friday Evening, preparatory for the Holy Sacrament.

MOst gracious Lord, who so lovedst the World, that thou gavest thy self to redeem it; and humbly tookst upon

on thee our low Nature, that thou ghtſt familiarly teach us the truths of alvation, and invincibly fortifie us a-inſt all perſecution, and efficaciouſly aw us after thee into thine own King-om; by thy holy Life and precious eath, and glorious Reſurrection! rant us, we beſeech thee, ſo to medi-ate theſe infinite mercies, and fill our ouls with the memory of this Love, which as a Pledge thou haſt ordained for s in this holy Sacrament of thy precious ody and Blood; grant that we may live n thy obedience, and die in thy favour, nd riſe again, to rejoyce with thee for ver in thy glory.

O Eternal Father, who ſentſt down thy only Son to redeem the World, in-laved to Sin and Satan, by aſſuming our rail Nature, and powerfully teaching us oth by word and example, its ſole way to that bliſs, for which we are created! grant, we humbly beſeech thee, that the continual memory of his bitter Death and Paſſion on the Croſs, may beget in us an utter diſvalue of the goods or ills we meet with here, compar'd to the ad-vancing our ſelves or others in the eſteem of what we hope hereafter: through

the

the same our Lord Jesus Christ thy Son and our Saviour. *Amen.*

O God, who at the price of thy only Son's last drop of Blood on the Cross, hast won our hearts from this life and all the goods of it, to the sole pursuit and hopes of thy self in eternity possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for; mortifying us to this World, and confirming our courage to fight manfully under the banner of our crucified *Jesus*, that we stand the shock of all Temptations, and nothing in Life or Death be able to separate us from thy love in him our glorious Redeemer.

The Grace of our Lord Jesus Christ, and the Blessing of God Almighty, Father, Son and Holy Ghost, descend upon me, and dwell in my heart for ever. Amen.

Saturday's Exercise in the Morning.

Premeditation. OUR next Duty in this Exercise is the Premeditation of the benefits we are to receive; which we must not omit, that we may be the better

better ſtirred up to ſeek God, and to communicate at his Table with joy and gladneſs; for there is nothing makes us more cold and backward in ſuch holy duties than this, that we have not ſufficiently taſted how good the Lord is to thoſe that ſeek him; the conſideration whereof is alone able to move any man to a longing deſire after him.

II.

Wherefore, having ſearched into our own eſtate by a ſecond examination, leſt we ſhould yet fall back to our lukewarm careleſneſs of *Quickning Graces.* what we are to do, and become the more unfit to communicate at the Lord's Table, either to God's glory or our own comfort, let us ever quicken our Devotion, with a reaſonable premeditation before we come, of the Benefits which we are to receive by coming; all which are comprehended in this one word, *life*, which we receive in the Lord's Supper, by receiving Chriſt, who is *life it ſelf*, *John* 14. 6.

III.

Now, the Life of a Chriſtian is either the Life of Grace here, or Glory hereafter.

The Life of Grace, which we ob-

tain in this Sacrament, consists of two things.

First, A happy freedom from a two-fold evil;

A freedom from Sin. First, of Sin; from which we are freed by the Death of Christ: whose Blood, if we rely on him, will make our Sins, though as red as Scarlet, to become as white as Snow or Wool.

From Punishment. Secondly, Of Punishment; from which Christ hath redeemed us by the shedding of his Blood; so that *there is no Condemnation to them that are in Christ Jesus*, Rom. 8. 1 where we may with boldness say, *Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God making intercession for us*, ver. 34.

IV.

The second thing is, A comfortable enjoyment of a three-fold good.

Union with Christ and our Fellow members. First, An inseparable Union with Christ our Head, *from whom nothing shall be able to separate us*, Rom. 8. 38. And also with our Brethren and Fellow members in Love and Charity; which *David* reckoned *a good and pleasant thing*, Psal. 133. 1. Se-

Secondly, A blessed strengthening of our Faith, whereof this Sacrament is a sure Seal; whence it shall come to pass, that we shall be able to resist the temptations of the Devil, (who strives by all means to make shipwrack of our Faith and us) and reply with *David*, *Psal.* 16.9. *I have set God always before me, for he is on my right hand, therefore I shall not fall*: This is that which *will make our hearts glad, and our flesh to rest in hope*, as it is verse 10. *Strengthen our Faith.*

Which bringeth in a third good, and last not the least, that God vouchsafeth to his people in this World, namely, *Peace of Conscience, and Joy in the Holy Ghost.*

V.

This is that which we ought most carefully to seek after, and which in the latter end, will be more worth unto us than a thousand worlds of pleasure which we can enjoy: And therefore *David's* counsel is, *Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last*, Psal. 37. 38. Now, wherein can we better keep innocency, then by being carefully and *Peace of Conscience.*

faithfully exercised in God's Service? and what greater comfort of Heart, and what greater peace of Conscience can redound to a poor sinful Soul, than the full assurance of the forgiveness of his Sins, and his inseparable Union with Christ Jesus? which we receive, if we receive aright, by receiving the Sacrament.

VI.

A remedy against the wiles of the Divil.

This is that, besides which there is nothing in us which shall be able to strengthen and comfort us against our Enemy the Devil, in the day of our departure hence; who will then be sure to affright us with the ugliness of our sins (tho now in policy he covers them) that so he may, if it be possible, drive us to despair of God's mercy towards us: then (I say) by the help of a good Conscience, as *Samuel* resolutely spake unto the *Israelites*, 1 *Sam.* 12. 3. saying, *Behold here am I; witness against me before the Lord, and before his anointed; whose Ox have I taken? whom have I defrauded, and I will restore it you*: so shall we be able to non-plus our calumniating Enemy, and say:

Behold,

Behold, Satan here I am, witneſs against me before the Lord:

Wherein have I done thoſe evil things which I ſhould not have done?

Wherein have omitted thoſe good Duties which I ſhould have done?

When did I at any time deſpair of God's Mercy, or neglect the ſame?

When did I prophane, or abuſe his holy Sabbath?

When did I contemn or neglect his Word and Sacraments?

Here I am, witneſs againſt me.

But my Conſcience tells me, to my greateſt Comfort, that I have diligently, according to my power, performed what I ought, and therefore thou haſt no part in me.

VII.

If we can thus clear our ſelves, then ſhall we able to ſay with St. *Paul*, 2 *Tim.* 4. 7, 8. *The time of my departure is at hand, I have fought a good fight, I have finiſhed my courſe, I have kept the faith*: and that which followeth hereupon is, *henceforth is laid up for me a Crown of righteouſneſs.*

The benefit we ſhall receive hereafter.

This Crown is that benefit which we ſhall receive, after this Life of Grace is ended, in the life of Glory.

In the mean time, while we live here, we shall receive, though not this Crown actually, yet the full assurance thereof: Believing with St. *Paul, that it is laid up for us, which the Lord, the righteous Judge, shall give us at the last day.*

VIII.

These are the Benefits which every true Communicant receiveth at the Lords Table: wherefore, as we desire to receive these Benefits, which pass all understanding, let us carefully meditate thereon, that we may be the more inflam'd with the desire of them.

But because all that we can do, is nothing without God's blessing, we are in the next place to pray to God, that he will be pleased to bless our endeavours, and to accept us in his Son, which is the third Duty required of us in our preparation: Without the due Performance of which, tho otherwise we have diligently prepared our selves, we cannot expect to receive any comfort of Soul with the Bread and Wine, because God only giveth that unto us, and he is debtor unto no man: let us therefore seek unto him by Prayer, for a blessing, who is the giver of all blessings.

Prayer.

A

A Prayer for Saturday Morning, for God's blessing on our endeavours, in preparing our selves for the Holy Communion.

O Lord, most holy, gracious, and merciful, look down upon me with thine Eye of Pity and Compassion; as thou hast commanded me to pray, so teach me how to pray; put sweet Incense into the Censer, and that it may burn the better, inflame my Heart with spiritual Fervour. Behold, Lord, I fly unto thee; open unto me the Door of thy Sanctuary, that I may enter in, and offer up unto thee my Supplications, after that absolute Form of Prayer which thou thy self hast taught me.

A Brief Examination by the Lord's Prayer

[*Our Father which art in Heaven,*]

O H make a stop here, poor Sinner, before thou goest any farther! Hast thou a Father in Heaven? where is the Duty thou shouldst tender? dost thou use him like a Father, much less like a Heavenly Father, when thou preferrest the pleasures of Sin, which last but for a Season, before his Honour, which endures to Eternity?

[1. *Hallowed be thy Name.*]

Oh with what tongue canst thou utter *hallowed*, seeing his Name, which is great, wonderful and holy, hath by thee been so much dishonoured, and blaspheмed?

[2. *Thy Kingdom come.*]

O shake and tremble! dreadful to thee, will be the coming of his Kingdom, for thou hast ascribed to thy self what was due unto him, and when the foundation of the Earth shall be shaken, the whole World dissolved, and thou brought forth naked, to be publickly judged, thou wilt be accused of seeking to rob God of his Kingdom.

[3. *Thy will be done in Earth*, &c.]

Dost thou pray, that his Will may be done, when thy Will was never inclined to perform what thou oughtest to do? no, it has been the least of thy care on Earth to do his Will, as it is done in Heaven.

[4. *Give us this day our daily Bread.*]

Oh, has he not granted thy Suit? has he not strengthened thee with the staff of bread? But hast thou walked in the strength thereof, to his honour, or requited him with an offering of his own, by casting thy Bread upon the waters?

[5. *For-*

[5. *Forgive us our Treſpaſſes*, &c.]

Oh they are many! many in quantity; heavy in quality: yet as a ſpark in the Sea, ſo has he drowned them in the Ocean of his mercy. Thou deſireſt to be forgiven, as thou doſt forgive: Oh forgive then, that thou mayeſt be forgiven! Few be the Arrears which thou canſt demand of thy Brother in compariſon of thoſe which are owing by thee to thy maker.

[6. *Lead us not into temptation*, &c.]

And yet thou wilt not ceaſe to lead thy ſelf into temptation. He is ready to beſtow his Grace upon thee to ſend his holy Spirit to guide thee; to ſpread his Banner over thee: yet while thou prayeſt not to be led into temptation, thou willingly leadeſt thy ſelf into that, which thou in thy Prayer deſireſt to prevent. In delivering thee from evil, how many Deliverances has he wrought for thee? how often has he ſnapped the Speer in pieces, which might have diſpatched thee? broken thoſe Arrows, which might have wounded thee; taken thy foot out of the ſnare, which had entrapped thee? nay, how often haſt thou gone down even unto the Gates of Hell, and leſt thou ſhouldeſt enter in, he withheld thee? how often haſt thou

drawn near even unto the Gates of Death, and leſt they ſhould take thee in, he Preſerv'd thee? Thus hath he delivered thee from all evil: and yet for all this goodneſs, thou haſt requited him with evil.

[*For thine is the Kingdom*, &c.]

Oh how ready thou art here to acknowledge his power, and yet to deny it in thy Life? but confeſs thou muſt his Power, not only with thy mouth, but Heart and Practice of a good Life, if ever thou meaneſt to partake with him in the Kingdom of Glory.

O My ſweet Saviour, as thou haſt taught me by this abſolute Form of Prayer, how I am to make my Prayer, and haſt promiſed to grant me my Requeſt, if I pray effectually as I ought; ſo kindle in my heart true Devotion, that no place may be left for diſtraction: Here haſt thou taught me how and in what manner I am to pray; O let me not loſe the benefit of it, by loſing my ſelf when I pray. I humbly intreat thee, O Lord, to admit me a partaker at thy heavenly Table, for thy alone ſake, who haſt Purchaſed my Ranſom with thy precious Blood, and who ſitteſt at

at the right hand of the most High. *Amen.*

Saturday's Exercise. Meditations in the Evening.

DEliver us, O Lord, from envying the Prosperity of any, or plotting maliciously to suppress the Truth: Deliver us from persisting in any known sin or tempting others to conspire with us in our wickedness. Whatever we do will certainly come to thy Ears, O thou great Governor of the World! and nothing but thy Mercy can perswade thee, or secure us. Deliver us, O Lord, from being tempted by others, and engaging our consent to their sinful Enticements: Deliver us from acting wickedly, when we have consented weakly, especially those infectious Sins, which spread far, and corrupt Prosperity.

II.

Infuse, O Lord, into our hearts, that holy fire which thou camest to kindle on the Earth, that by its light we may understand thy word, and by its heat be inflam'd with thy Love, and by both be enabled to argue for Patience; is it not if we should suffer a little, to enter in o

the

the glory of Christ, since himself says, 'twas necessary he should suffer so much to enter into his own? Stay with us, gracious Lord, when thou seest our Evening-approach, and the vigour of our Spirit begin to decline; stay with us, O thou blessed bread of Heaven! and open our eyes to know thee, and strengthen our hearts to take up our Cross and follow thee.

III.

Lord, without thee, our labour is in vain; and without our labour, our hope is presumption: but if we do our best, thou art sure to be with us; and, if thou art with us, we are sure to be happy, an hundred-fold in this World, and in the other life everlasting. Give us, O Lord, a piercing Eye to see thee, and ready Tongue to confess thee, and a generous Heart to come fearlessly to thee; for, if thou bless us, we cannot but be safe; and, if we obey thee, thou wilt abundantly bless us.

A Prayer for Saturday Evening.

O Lord, fit and prepare my Heart, for thy Sabbath, thy Sanctuary, and thy blessed Sacrament. I know, O Lord, that this Sacrament which I so earnestly look after, is not only Meat for those that

are

re in health, but Physick also for the k, and doth not only refresh the righ- ous, but cleanseth those that are sin- rs also. If I am weak, by it I shall be rengthened; if in health, by it I shall perserved; and if dead in sin, by it shall be revived. I humbly there- re intreat thee, O Father, as *David did mit Mephibosheth to his table*, 2 Sam. 9. *r his Father sake*, so thou wouldst suf- r me to be a Partaker of thy heavenly able, for thy Son's sake, who with so reat labour and sorrow did regenerate by his death on the Cross, who liveth d reigneth with thee, and the holy int for ever. *Amen.*

Sunday's Exercise in the Morning.

THis being the Morning you intend to receive, you ought to get up ear- at least by Five of the Clock in the mmer, and Six in the Winter, to ex- ine the estate and qualification of your ul; and after your Morning-Prayers, eath forth this Meditation.

A Meditation for Sunday Morning, at home.

I. THE Son of Righteousness is now a-rose with healing in his Wings, and hath chased away all the Clouds of darkness. The Bridegroom is up, and the Children of the Bride-chamber are dressed, and have trimmed their Lamps; O let us make haste unto the Marriage-Feast. This is the day which our Lord hath made, let us be glad and for ever rejoyce. This is the day he hath sanctified to himself, and called by his own most holy Name, that in it we may meet to adore his greatness, and admire the wonders of his infinite power, that we may remember his innumerable Mercies, and deeply imprint them in the center of our Hearts.

II. Worthy art thou, O Lord, of all our time; worthy the praises of all thy creatures. Every moment of our Life is bound to bless thee, since every moment subsists by thy goodness. 'Tis not to encrease thine own happiness, that thou callest upon us poor worms to serve thee, but that our wearied hands may

may be relieved with rest, and enabled to lift themselves up to thee; that the ignorant minds may be taught thy truth, and learn the way to everlasting happiness; that the love-prepared Souls may approach thy holy Table, and feast their Souls with that delicious Banquet.

III.

Come all you dear-bought Souls of so gracious a God, whom he daily entertains with innumerable Mercies: come all you Children of so loving a Father, for whom he has provided an eternal Feast, to taste the delicious Food of Angels; to eat and drink his Body and Blood; so to become entirely one with him; while we feed on his Body, and are govern'd by his Spirit. Rise then, my Soul, and take thy swiftest wings, and fly to the Presence of this great Mystery. Arise, and leave the World behind thee, and run with gladness to salute thy Lord.

IV.

There we shall see the Lord of Glory, veiled under the familiar Forms of Bread and Wine, He who the Seraphins prostrate, adore, and fly with all their Wings, to perform his Commands. He who came down to dye for us, sinners,

and

and ascended again above the highest Heavens: himself is there, and graciously stays our coming, to receive our Prayers, and by his tender Mercy to send us home with his Blessing. He's there, tho not discern'd by common sense; nor the Mysteries of his Presence comprehended by ordinary reason: yet may a lively Faith pass through the Vail, and confidently enter into the Holy of Holys. A Faith that works by Love may enter, and fill it self with Celestial *Manna*. Behold, O Lord, I believe, and hope; perfect by thy vigorous Grace my faint endeavours.

A Prayer for Sunday-Morning, on the Holy Sacrament at home.

O Holy and immortal God, who hast prepared a Feast for all those that fear thy Name, I confess my self to be a most grievous and wretched sinner, not worthy to approach before so great a God as thou art, and altogether unfit to receive thee under the roof of my Soul, in respect of the stains and pollutions it is guilty of; neither is it adorned with those Gifts and Graces as thy Majesty and Presence requires, and therefore am afraid to draw near unto thee.

But

But when I consider thy comfortable saying, that *thou dost not desire the death of a sinner, but rather that he should turn unto thee and live*; and thy *blessed invitation*, how lovingly, with the arms of thy mercy stretched out, thou hast summoned *all, that are heavily oppressed with the burden of their sins, to come to thee for comfort and refreshment*. And lastly, thy usual practice in pitying and relieving those which were cast down with the thoughts of their transgressions, as the *Thief on the Cross, Mary Magdalen, the Woman taken in Adultry, the Publican, St. Peter* and *Paul*, (all of them sinners.) I am comforted and emboldened to come unto thee assuredly trusting, that thou wilt of thy goodness supply my defects, and make me a worthy receiver of the high Mystery and Benefit of thy blessed Sacrament, whereof of my self I am altogether unworthy.

Stretch out thy right hand, O sweet Jesu, to me thy poor Servant, and out of the rich treasure of thy mercy supply my necessities, that hereby I may be made a living Temple to thee, and an acceptable habitation for thine honour to dwell in. And grant, that being cleansed by thy mercy and goodness, I may, by

thy

thy Grace and power, perfevere in all godlineſs and holineſs of converſation to the end of my days, and attain to that bleſſed place where thou reigneſt with the Father and bleſſed Spirit, World without end. *Amen.*

Now repair to the Church, and endeavour to be there before the beginning of Divine Service.

Being entred the Church, kneel down, and lift up thy Heart to God in theſe, or the like Ejaculations.

HOW amiable are thy Tabernacles O Lord of Hoſts, *Pſal.* 84. 1.

Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth, *Pſal.* 26. 8.

O let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy ſight, O Lord my ſtrength and my redeemer, *Pſal.* 19. 14.

Gracious is the Lord and righteous; yea, our God is merciful, *Pſal.* 116. 5.

I will walk before the Lord, in the land of the living, *Pſal.* 116. 9.

Then uſe this, or the like Prayer.

LOrd I beſeech thee, ſtrenghen me againſt all the temptations of Satan, who ſtirreth up his ſubtilty and evil devices, to draw away my heart from thee; and freely accept the Prayers which I ſhall

ll how make unto thee, both for my
f and others, my fellow-members,
rough Jesus Christ our Lord. *Amen*

which done, joyn with the Congregation in the Divine Prayers and Service of the Church.

In which we are carefully to observe
o things.

First, For whom we ought to pray;
d that is not for our
lves only, but others also, *Pray for others.*
cording to the Counsel
St. *James*, *chap.* 4. *v.* 16. *Pray one for a-*
ther; which we learn from the Pat-
n of the Lords Prayer, left unto us by
Christ himself.

Secondly, How we ought to pray;
d that is,

First, In Humility with
feeling of our own wants, *Humility.*
r which the poor *Publi-*
n was *rather justified*, than the proud
Pharisee for his vain boasting, *Luke* 18. 14.

Secondly, In a setled
nd fervent Devotion; *Zeal.*
when we pray, our minds
ught not to be fixed on any thing else,
as many God knows are) for God will
ve the whole heart or none.

Thirdly, In Faith; with *Faith.*
onfidence that we shall
receive

receive what we ask; for *he which wa-vereth*, that is not believeth, *let not that man think, that he shall receive any thing from the Lord*, James 1. 7.

If we be deficient in any one of these conditions, we ask amiss, and so (how) receive accordingly. Wherefore, as we desire to receive comfort and benefit by the Lords Supper, let us seek unto God for it: and as we hope to have our Prayers heard, let us pray both for ourselves and others, in true humility, fervency and devotion, and assured hope of obtaining.

If there be any space before the Divine Service begin (read this Abstract of Doctrine of Jesus Christ which ought to be used before the Communion) if not after Sermon.

I Am the way, the truth, and the life: no man cometh unto the Father, but by me, *John* 14. 16.

The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Gospel, *Mark* 1. 15.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

For

For my yoke is eaſie, and my burden ight, *Mat.* 11. 28, 29, 30.

ll things whatſoever that men ſhould unto you, do you even ſo to them: this is the law and the prophets, *t.* 7. 12.

This is my commandment, that ye e one another, as I have loved you.

Greater love hath no man than this, t a man lay down his life for his nd.

Ye are my friends, if ye do whatſo- er I command you, *John* 15. 12, 13, 14.

Love your enemies, bleſs them that ſe you, do good to them that hate u and pray for them which d iſpite- lly uſe you, and Perſecute you.

That you may be the Children of your ther which is in heaven: for he ma- th his ſun to riſe on the evil and on e good, and ſendeth rain on the juſt nd on the unjuſt, *Mat.* 5. 44, 45.

Be ye merciful, as your Father alſo is merciful.

Judge not, and ye ſhall not be judged: ondemn not, and ye ſhall not be con- mned: forgive, and it ſhall be for- iven.

Give, and it ſhall be given unto you, ke 5. 36, 37, 38.

Take

Take heed and beware of covetousnes: for a mean's life consisteth not in the abundance of things which he possesseth. *Luke* 12. 15.

Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it, *Mat.* 7. 13. 14.

He that taketh not his cross and follweth after me, is not worthy of me, *Mat.* 10. 38.

In the world ye shall have tribulation: but be of good chear, I have overcome the world *John* 16. 33.

Lo, I am with you alway, even unto the end of the world, *Mat.* 28. 20.

Watch and Pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak. *Mat.* 26. 41.

Let your loins be girded about, and your light burning.

And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately, *Luke* 12. 36, 37.

Take heed to your selves, lest at any

times

es your hearts be overcharged with
feiting and drunkenneſs, and cares of
s life, *Luke* 21. 34.

The hour is coming, in the which all
are in the grave ſhall hear his voice
And ſhall come forth, they that have
e good, unto the reſurrection of life,
they that have done evil unto the re-
rrection of damnation, *John* 5. 28, 29.

e Sermon is ended, fall upon your knees, and with
verence ſay.

I Will waſh my hands in innocency,
and ſo will I go to thine Altar, O
ord.

O God, diſpoſe me to offer unto thee
the Merrits of the Life and Paſſion
thy well-beloved Son. At this pre-
ent I offer up to thee, in the Union
ereof, my Underſtanding, my Will,
y Memory, my Thoughts, my Words,
y Works, my Sufferings, my Conſo-
tions, my Good, my Life, all that I
ave, and all that I can ever pretend un-
, which I beg of thee to accept for his
ke; who laid his life down for me, and
l the World, even the bleſſed Jeſus.

I will go unto the altar of my God:
en unto the God of my joy and glad-
ſe.

I will offer thanksgiving unto my God
and pay my vows unto the most Hig
yea, even in the presence of all h
people.

*Before the Confession when the Minister is going t
wards the Holy Table, seeing the Table spread, a
the Elements set thereon, entertain thy self with t
Meditation.*

COnsider, O my Soul, what place tho
art come unto, namely, the Tabl
of the King of Kings, and Lord of Hea
ven and Earth. I acknowlege, O Lord
my great unwothiness to be admitte
into thy presence; but I humbly beseec
thee, let thy blessed Spirit guide me
that I may behave my self in Body b
a reverent and seemly gesture; and all
in mind, laying aside earthly cogitations
and that in a two fold respect. First, Be
cause the place is holy, and therefor
ought not to be prophaned by any un
seemly behaviour; for thou command
edst thy servant *Moses*, Exod. 3.5. *Put o
thy shoes from off thy feet, for the plac
wherein thou standest is holy ground.* Se
condly, as the place is holy, so thou, O
God, art here amongst us, according to
thy promise in thy Holy Gospel, *Mat.* 18.
20. *Where two or three are gathered toge
ther in thy Name, there am I in the midst*

them. Thou art in the midst of us, beholding not only our outward gesture, but our very hearts and affections; and ready to reward those that honour thy holy Name, and to punish all such as dishonour thee, by prophaning and abusing thy holy Ordinance, which we do, if our carriage be not with fear and reverence.

Then add,

Glory be to thee, O crucified love, who at thy last Supper didst ordain this holy Mystery, the Sacrament and Feast of Love.

It was for the continual remembrance of the Sacrifice of thy Death, O blessed Jesu, and of the Benefits we receive thereby, that thou wast pleased to ordain this sacred and awful Rite: All Love, all glory be to thee.

O Jesu, let the propitiatory Sacrifice of thy Death, which thou didst offer upon the Cross, for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

When we hear the Minister say, Draw near with Faith and take this holy Sacrament to your comfort, *lift up your Heart, by this or the like Ejaculation.*

O Lord, I am not worthy, by reason of my manifold sins, to approach

unto thee; but seeing it hath pleased thee, out of thy abundant mercy and goodness to call me, behold, in all humility and obedience I come.

Then joyn in Prayer with the Minister.

After the Minister inviteth all to lift up their hearts to God, and the Preface is ended, therefore with Angels and Arch-Angels, &c. may be said as followeth.

TO thee, the Creator of all things visible and invisible: to thee, the Treasure of eternal Blessing: to thee, the Fountain of Life and immortality: to thee the absolute Lord of the whole World, be given, as due is all Praise, Honour and Worship. Let the Sun, Moon and Queen of Stars; the Air, Earth, Sea, and all that is in the celestial and elementary World, bless thee. Let thy *Jerusalem*, thy Church from the first born thereof already enrolled in Heaven, glorifie thee. Let so many elected Souls of Apostles, Martyrs and Prophets; let Angels, Archangels, Thrones, Dominations, Principalities, Powers and Vertues; let the dreadful Cherubims and Seraphins perpetually sing the Hymns of thy Triumphs.

Holy, holy, holy Lord God of Hosts, Heaven and Earth is full of thy glory, save us, O thou that dwellest in Heaven the Palace of thy Majesty.

O Lord Jesus, thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, thou cloathest thy self with Flesh in the Virgins Womb; when thou hadst overcome the sharpness of Death, thou didst open unto us the Kingdom of Heaven; thou sittest at the right hand of God in the glory of the Father, and shalt judge both the quick and the dead. O Lord, help thy servants, whom thou hast redeemed with thy most precious Blood.

In time of the Consecration, we ought seriously to settle our minds on the Elements, and the Actions about them, for the better stirring up of our devotion: and so meditate thus; first, when we hear the Minister read the words of Christ's Institution, and see him take the Bread and the Wine, raise up thy heart, and say,

WHat Tongue is able to express, or Heart joyfully and thankfully to meditate enough on the great Love of God, in setting apart his Son, for the Redemption of us his Enemies, and that he should chuse these Elements, and set them apart to be distributed unto us as Seals and Pledges of the same! Ah Lord, who is there that truly loves thee, when thou givest him two distinct Pledges of thy Love, can be content

with one only, what lover can endure to have one half of thy love with-held from him; and therefore all Love, all Glory be to thee, for giving of both.

When we see the Bread broken, and the Wine poured out, we ought to be exercised in a twofold Meditation.

Comfort. First, Of Comfort; considering that the Bread is broken, and with Wine poured out, not only to be the more divisible to the Communicants, but chiefly to represent unto us the crucifying of Christ's Body, and the shedding of his Blood for our Sins; *for he was broken for our iniquities*, Isa. 53. 1. By which is not meant, that any Bone of him was broken, but that he was crucified: whence we should every one of us gather this comfort, saying to our Souls,

O Blessed Jesu, thy blessed Body was torn with Nails, broken on the Cross, and suffered an accursed Death for me; but my Sins have much more occasioned thy Torments, even more than thy very Crucifiers; they crucified thee but once, but I have as much as in me lay, crucified thee dayly; they crucified thee, because they knew thee not, but I have known both what thou art to

thy

thy self, *the Lord of Glory*, and what thou art to me a most tender and merciful Saviour, yet I have still continued to crucifie thee afresh; but by thy Merits I trust I shall escape the curse of that Death, which is due unto me for my sins.

Secondly, Of Sorrow, and *Sorrow.*
for our sins; the grievousness of them was such, that they could not be satisfied for, without the precious Blood of Christ Jesus: these were the Spears that pierced him to the Soul; those were that which drew his precious Blood from his side: and the consideration of this should breed in us a hearty sorrow, that we so vile wretches as we are, should thus wound so loving a Redeemer; and certainly, if we do not grieve for those sins, for which he hath so much smarted, we may justly fear, that the stupid Earth, the hard Rocks, and the dark Graves, which trembled, shaked, rent and opened at his Death, shall one day rise up in judgment against us and condemn us.

Now therefore we see the Bread broken, &c. let every one thus meditate.

Miserable and vile wretch that I am, that I by my sins should thus

wound my merciful and loving Redeemer, that I should be the cause of those great Agonies of thy Soul, which drew from thee that bitter cry, *My God, my God, why hast thou forsaken me?* And all this thou sufferedst only to keep me from perishing. O what unexpressible thanks do I owe so loving a Jesus! thou hast reprieved me from that wrath, my sins have long ago deserved: O raise my Soul to the highest pitch of a zealous and hearty Thankfulness, that I may praise and magnifie that Mercy which hath redeemed me by so great a price.

When the Minister is receiving in both kinds himself (considering we are in the presence of God, who seeth and knoweth the very Secrets of our Hearts) we should pour out our Souls unto him, in this or the like Soliloquy.

O Ever blessed Jesu, I do humbly and sincerely acknowledge, with the good Centurian, that I am not worthy that thou shouldest enter under my roof, much less to come and sup and dwell with; but seeing it is thy good pleasure to vouchsafe me this favour; cleanse me, I beseech thee, from all my sins, that I may entertain thee in a pure and sanctified Heart; strengthen my Faith, that I may fully rely on thy Mercy and goodness; comfort me with thy holy and blessed Spirit, and

so dwell with me for ever here, that at the last I may live with thee for ever hereafter in thy Kingdom of Glory. Grant this, O blessed Redeemer, for thy Mercies sake. *Amen.*

Ejaculations to be used before receiving the Blessed Sacrament.

I Have sinned, and what shall I do unto thee, O thou preserver of me, and all mankind?

[*Here recollect some of thy greatest Sins.*]

If thou, Lord, shouldest be extream to mark what I have done amiss, O Lord who may abide it?

But with thee, O Lord, there is mercy, and with thee there is plenteous redemption.

He who made the Sun to enlighten our steps, throughout the pilgrimage of this short life,

Has he ordained no Guide to conduct our Souls, in the difficult way to their eternal home?

He who feeds the Ravens that call upon him; has he not provided bread for his Children?

He has; and still his Mercy furnishes means, to perform what ever his Justice commands.

As soon as we are born into this world of danger, his vigilant Baptism stands ready to save us.

Ready to wipe out the guilt of our Birth, and write our new Names in the Book of life.

What all Eternity could never have worn off, a little sprinkling of Water washes away.

When we are come to riper years, and a fit capacity of professing our Faith,

His last Will and Testament mysteriously strengthens us and cherishes and confirms our growing belief.

Behold! even the greatest Riddle of Bounty, that out of the feeder himself comes food for us.

The Bread of life which came down from Heaven is here distributed to nourish our Souls.

The Cup of the New Testament, in Jesus his Blood, is here to be received for our Salvation.

O Souls, redeemed by the blood of Jesus, and nourisht by the Flesh of his Sacred Body!

Why melt you not away into Tears of Joy, for being so regarded by the King of Heaven?

Why

Why not at least dissolve into Tears of Sorrow for so little regarding him?

Who will not tremble with an amorous reverence, that stands in the sight of so great a Majesty?

Who can forbear to be transported with joy, that thinks I am going to receive my God?

Who can contain the overflowings of his heart, when his breast can say, here I have my God?

My [illegible] glorious God, who, meerly [illegible] love, thus gives me himself in pledge of my Salvation.

O infinite sweetness, how good it is for us to be here, and behold our Lord transfigur'd before us!

Here let us make a thousand Tabernacles; one, O my Jesu, for thee, and one for each of us.

That in our little tents we may dwell about thee, and lift up our hearts and rejoyce before thee.

O God, behold thy beloved Son, in whom thou art well pleased.

Hearken, I beseech thee, to the loud cry of his Blood, which speaketh far exceeding better things than that of *Abel*.

By his Agony and bloody Sweat in the Garden, by his bitter Passion and

Death upon the Cross, good Lord deliver me.

O Lamb of God, which takest away the sins of the whole World, grant me thy peace.

O Lamb of God, which takest away the sins of the World, have mercy upon me.

Immediately before receiving.

CHrist, with the Benefits of thy Death doth now come to sanctifie my sinful but immortal Soul, in full assurance whereof I am to receive these Signs and Seals at the hand of his Minister.

Thou hast said, that he that eateth thy Flesh, and drinketh thy Blood hath Eeternal Life; and thou wilt raise him up at the last day.

Behold the servant of the Lord, be it unto me according to thy word. Come, Lord Jesus, unto thy unworthy servant, as my trust is thou wilt.

Then with all possible devotion, [as with the Minister, in that short, but excellent prayer,]

THE Body of our Lord Jesus Christ which was given for me, preserve my Body and Soul unto Everlasting Life.

[Taking the Bread, with reverence proceed,]

I Take and eat this in remembrance, that Christ died for me, and will feed

on him with my Heart, with Faith and Thankſgiving.

By thy crucified Body deliver me from this Body of Sin and Death.

After receiving of the Bread, meditate thus:

O Bleſſed Jeſus, I do heartily and ſtedfaſtly believe, that thou waſt crucified upon the Croſs, and that for me as well as all others; and as I have now received this holy Bread broken, whereby my Body ſhall attain nouriſhment, ſo I believe that I have alſo received ſpiritually thy Body crucified, with all the benefits thereof, the full pardon of all my ſins, and the ſtrengthening and refreſhing of my ſinful Soul: this I believe, Lord, help my unbelief, for thy tender mercies ſake. *Amen.*

At the receiving of the Cup.

WHat Reward ſhall I give unto the Lord for all the Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord.

O let this precious Blood of thine purge and purifie my guilty Conſcience from dead works, to ſerve thee, the living God.

Lord, of this leproſie of ſin if thou wilt, thou canſt make me clean.

O

O touch my hard and stony heart, and say, but so as I may hear it, I will be thou clean.

Then joyn with the Minister.

THE Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting Life.

[*Here take, with reverence, the Cup, and proceed.*]

I Drink this in remembrance, that Christ's Blood was shed for me, and am thankful.

While we feel the Wine in our Stomach, we should thus meditate:

O Most blessed Redeemer, I do truly and heartily believe, that thy precious Blood was shed out of thy Sacred Body, as verily as I have received this Wine apart from the Bread, and that for the perfect remission of all my sins, as well as any others: and I do also believe, that with this Wine I have received thy most precious Blood, whereby my sins are fully washed away, and my Soul cleansed and purified: and that according to thy gracious promise, I shall never hunger nor thirst any more, because with this holy Bread and Wine I have received thy Flesh which is meat indeed and thy Blood, which is Drink indeed; with which I humbly pray thee

to

cherish and nourish my poor Soul, and to increase in me a hearty love, and a kind affection to these my fellow-members, who have been now partakers with me, that so we may serve thee as we ought, in holiness and righteousness all the days of our lives, and that nothing may be able to separate us from thy love, which I humbly beseech thee to grant for thy mercies sake. *Amen.*

THou art worthy, O Lord, to receive glory, and honour and power, for thou hast created all things, and for thy will's sake, they are and were created.

Worthy is the Lamb that was slain from the beginning to receive power, and riches, and wisdom and strength, and honour and glory, and blessing.

There blessing, honour, glory and power be to him that sitteth on the Throne, and to the Lamb for ever and ever. *Amen.*

I have sworn, and am stedfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slip not.

O holy, holy, holy Lord God Almighty, which was, and is, and is to come, receive my Prayers.

Eja,

Ejaculations after receiving the Holy Sacrament.

PRaise the Lord, O my Soul, and [all] that is within me bless his holy Name, which saveth thy life from de[struction], and feedeth thee with the Bread of Heaven.

Oh the depth of the wisdom and Knowledge of God, how incompreh[ensible] are his Judgments, and his ways past finding out!

Oh, my God, thou art true and holy. Oh, my Soul, thou art blessed and happy.

Ejaculations while others are communicating.

HAppy are those Servants, whom when their Lord cometh, he shall find thus doing.

Be we followers of God as dear children, and walk in love, even as Christ loved us, and gave himself an Offering and a Sacrifice of a sweet saviour unto God for us.

The hour cometh, and now it is, when the true worshippers shall worship the Father in spirit and in truth.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth

elling in you? If any one defile the emple of God, him will God deſtroy. Behold, thou art made whole, ſin no re, leſt a worſe thing happen unto ee.

publick Thankſgiving after receiving the Bleſſed Sacrament, for our ſelves and others.

Heavenly Father, look down from thy ſanctuary, from the Throne of glory, upon the bleſſed Sacrifice, ich our High Prieſt Chriſt Jeſus, thy innocent and ſacred Son, doth offer thee, for the ſins of his Bretheren. don the multitude of our offences, have compaſſion upon our miſeries. ſharken to the Voice of the Blood of ſt immaculate Lamb, which crieth out to thee, and ſtandeth before thee at e right hand of thy Majeſty, crowned ith honour and glory. Behold, O Lord, e face of thy Meſſias, who hath been edient to thee, even unto death; and ut not his bleſſed wounds out of thy ght, nor the ſatisfaction he made for r ſins, out of thy remembrance. O e every tongue praiſe and bleſs thee in mmemoration of thine infinite good- , who didſt deliver thy only Son over

to

to death upon Earth, to make him our most prevalent Advocate in Heaven.

Petitions for others.

O God, bless our most gracious King *William* and Queen *Mary*, Catherine the Queen Dowager, the Princess *Ann* of *Denmark*, and all the rest of the Royal Family; prosper them with all happiness, and make them instrumental to thy glory.

O God, be mindful of all Pastors and faithful People, dwelling in all parts of the habitable World, in the Union of the Catholick and Apostolick Faith, and preserve them in thy holy peace.

O God, remember all those that travel by Sea or Land, and are expos'd to so many dreadful dangers. Remember the many poor Prisoners and Exiles, who groan under miseries of this World.

O God, remember the Sick, and all such as are in any discomfort of mind: remember the many poor Souls oppress with bitterness, who implore thy Succour. Remember also the conversion of so many Heretics, Infidels and Sinners, whom thou hast created after thine own Image.

O God, remember our Friends and Benefactors: accept this Sacrifice for us sinners, and let us all feel the effects of thy

Mercy;

ercy drive away Scandal, War, He-
ie and Faction; and grant us thy Peace
d Love. *Amen.*

Soon as thou art retired from the Congregation, offer up again to God thy Sacrifice of Praise, in this or the like manner.

O Lord, I humbly bless thy holy Name, for that thou in mercy hast vouchsafed to accept me at this thy holy Table amongst the rest of thy elect and chosen people, and that thou hast so graciously fed my languishing Soul, with thy precious Body and Blood. I confess, O Lord, that I am not worthy of the least of thy favours: but seeing it hath pleased thee thus to have mercy upon me, have unto me, I humbly beseech thee, a continued assistance of thy grace, whereby I may be enabled to make good those purposes of obedience I have now made, and to walk worthy of this thy mercy, in newness of life, to the glory of thy holy Name, and the salvation of my sinful Soul, even for thy mercies sake. *Amen.*

At the end of the Communion.

O God, pour down thy graces upon us; direct our steps in thy ways; strengthen us in thy fear; confirm us in thy love, and give us at the last the inheritance of thy children.

To

To God the Father, who first loved us and made us accepted in the beloved; to God the Son, who loved us and washed us from our sins in his own Blood; to God the Holy Ghost, who sheds the love of God abroad in our Hearts, be all love and all glory, for ever and ever, eternity. *Amen.*

Now to the King eternal, the immortal, invisible, and only wise God, be honour and glory now and for evermore. *Amen.*

Spiritual Enquiries.

After thou art come home, meditate seriously and enquire, what comfort thou hast received by being at the Lord's Table, upon which consideration, if thou findest any good motions in thy self, any assurance of the forgiveness of thy sins, thou oughtest by all means to cherish the same by the comfortable remembrance of Christs Death and Passion for thee, and so much the more lift up thy thankful heart unto God for his mercy; as St. *Paul* sweetly exorteth the *Colossians*, saying, *As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, abounding therein with thanksgiving,* Col. 2. 6, 7.

And this is that which *Solomon* maketh a true note of a righteous man, that he will ever be encreasing those good gifts which he hath in him, when he saith, *Prov. 4. 18. The path of the just is as a shining light, that shineth more and more unto the perfect day.* *A Note of a righteous man.*

When therefore thou findest a little Faith, a little Love in thy self (as God knows the best of us hath little enough) let thy desire be to increase it, and to have the Corruptions diminished; for these desires are a beginning of Grace, and a true sign of a heart well affected: and of this desire thou canst not make a better trial, than by considering whether thou hast an earnest longing to receive again the next opportunity; that so these good beginnings may be the more perfected. *Strive to increase thy good desires.*

But if thou findest not this comfort in thee, then search into thy self, whether there be not some sin in thee as yet unrepented of, and whether thou comest so well prepared to the Communion as thou shouldst; if thou dost not, then oughtest thou to humble thy self before *Earnestly pray for God's assistance.*

God

God with sorrow for this thy negligence: if thou canst not perceive this in thy self, but that thou camest well prepared, then must thou patiently wait the Lord's leisure, and pray earnestly that he would give thee the comfort of his Spirit, with full assurance that he would grant thy request, when it shall be best for thee.

A Thanksgiving after the Lord's Supper, at home.

O Eternal and everliving God, I praise and magnifie thy holy Name, that thou hast so plentifully refreshed my dry and fainting Soul with the holy Sacrament of thy precious Body and Blood; I believe Lord, help thou my unbelief. And, O thou, in whose hands are the hearts of all men, create a clean heart, and renew a right spirit within me; it is enough too long that I have been a servant and a slave to my own corrupt and inordinate affections; grant that I may now henceforth consecrate my Soul and Body unto thee, and live no longer to to my self, but to thy service and glory; that I may so do, give me thy Grace, which is sufficient for me, thy preventing assisting and following Grace; leave me not also in the hands of my own Counsels, to my vain

and wicked Imaginations; take not holy Spirit from me, thy quickning it, for I am dead in treſpaſſes and ; thy inlightning Spirit, for I am of b indneſs; thy ſanctifying Spirit, I am full of my corruptions.

That being cleanſed from all filthineſs the Fleſh and Spirit, I may perfect lineſs in thy fear; and behold this is Will, even my ſanctification, that I be preſented ſpotleſs before thee; it may be ſo, be graciouſly pleaſed take me wholly into thy own hands, ctifie and reform whatſoever thou amiſs, and bring down every proud ought that exalts it ſelf againſt thee.

Give me, O Lord, an underſtanding eart to know thee, and thy Will, ſaingly; give me a devotion to ſeek thee ffectionately; give me a Faith to lay ld upon thee, and a Converſation to leaſe thee; lead me through all the mptations and allurements, through all troubles and diſcouragments of this rent evil World, that I may keep in ole ways of integrity and innocency, hich will bring me peace at the laſt.

Work in me, I beſeech thee, more and re an hungring and thirſting after thy ighteouſneſs, a true zeal for thy Glory,

with

with a self-denal of what is dearest to me, a panting and breathing after thy Presence, as a Heart for the Rivers of Water; that not altogether for the happiness which flows from thee, but for the unspeakable Excellencies and Perfections which are in thy self.

Let this thy holy Sacrament be to me the absolution of all my sins, a Light and guide to all my Actions, and my only Comfort in the day of my dissolution; grant also that I may with a pure mind and chast affection receive it often, that thereby my soul and body may be preserved to life everlasting.

To thee be all Praise, Power and Dominion, ascribed now, and for ever. Amen.

Rules and Exercises to live well after Receiving the Blessed Sacrament.

Resolutions to lead a new life.

THE next Duty we are to be exercised in at home, is a holy resolution and constant purpose of leading a new life, whereunto St. *Paul* earnestly inviteth us, *Rom.* 6. 19. *As you have yielded your members servants to uncleanness and unto iniquity, even so now yield*

members servants to righteousness unto ness: and why? *because being made from sin, and become servants unto God,* have our *fruit*, not unto sin, but) *unto* holiness, v. 22. Shall we then be made free from sin, and become the servants of God, and yet return unto sin again? God forbid: if we do so *we receive the grace of God in vain*: which *St. Paul* beseech the *Corinthians* to take heed of, 2 Cor. 6. 1.

II.

Now what is it but to receive the Grace of God in vain, when after we have *escaped the pollutions of this world, through the knowledge of our Lord and Saviour Jesus Christ, we are again entagled therewith*, and as the Sow to the mire return to our former course of life? St. Peter does assure us, that *it had been better for us to have known the way of righteousness, than, after we have known it, to turn from the holy commandments delivered unto us*, 2 Pet. 2. 22. And it were well, if this were duly considered, some who think it sufficient enough to live precisely that day, in which they receive (tho perhaps they scarce can do that) and presently afterwards live as prophanely and vici-

Not to break them.

ously

God expects a thorough Reformation.

ously as ever they did; but we must know, that God expects a daily and hourly reformation of those which approach to his Table: and, if we do not duly consider of of it, we shall one day with fear and trembling, acknowledge it: as St. *Paul* expressly tells the *Hebrews*, in these words, *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation*, Heb. 10. 26, 27.

III.

Now, that we may the better lead a new life before God, we must consider, that to the direction of a Christian life we are to instruct our selves in 3 things.

First, What we are to pray for.

Secondly, What we ought to believe.

Thirdly, What we are to do.

The first being rightly known, affords us a perfect direction for our hope.

The second for our Faith.

The third for our Piety.

IV.

The first we have fully set down in that most excellent Form of the Lord's Prayer, composed by Christ himself, as a most exact Rule for all our Prayers.

The

The Second in the Creed, which is the Doctrine
the Apostles, and called therefore the Apostles
reed; in which is contained the Articles of our
ith.

The third in the Ten Commandments, written by
e finger of God himself, and given by him unto
Servant *Moses*, and recorded in his Sacred
ord, to be our direction, both for our Holiness
wards God, and our Charity towards our Neigh-
our.

V.

These three Rules of our Life, are
ily repeated by those of the mean- *Not under-*
r sort, but yet (God knows) not so *stood by some*
ell understood, as they should be; *of the mean-*
d divers to whom God hath given *er sort.*
greater measure of knowledge: for
ver did our Land, yea, almost every House more
ely abound with fruitful and comfortable Expo-
ions upon these Rules, than at this time, yet who
quires so far into them, as to be satisfied of their
ll extent? some few indeed there are (which I
beech God increase the number) who make a con-
ionable use of those good means of salvation;
whereas others are well content, yea, with delight
efire to read (and that upon the best days) vain
d frivolous Discourses, which are so far from for-
arding them in the way of salvation, as that, like
ares, they choak the word of God, and hinder
he growth thereof, as we too often see by our daily
nd sad experience.

VI.

There is indeed a time for all things; *We must not*
time for pleasure, as well as profit: *trifle away*
t shall we bestow the best of our *our time.*
me, (as some do most miserably)
even the greatest part in such vanites and trifles,
nd altogether refuse those good Rules for our Di-
ections, esteeming them too course and home-spun;

God expects a thorough Reformation.

ously as ever they did; but we must know, that God expects a daily and hourly reformation of those which approach to his Table: and, if we do not duly consider of it, we shall one day with fear and trembling, acknowledge it: as St. *Paul* expressly tells the *Hebrews*, in these words, *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation*, Heb. 10. 26, 27.

III.

Now, that we may the better lead a new life before God, we must consider, that to the direction of a Christian life, we are to instruct our selves in 3 things.

First, What we are to pray for.

Secondly, What we ought to believe.

Thirdly, What we are to do.

The first being rightly known, affords us a perfect direction for our hope.

The second for our Faith.

The third for our Piety.

IV.

The first we have fully set down in that most excellent Form of the Lord's Prayer, composed by Christ himself, as a most exact Rule for all our Prayers.

The

The Second in the Creed, which is the Doctrine the Apostles, and called therefore the Apostles Creed; in which is contained the Articles of our Faith.

The third in the Ten Commandments, written by the finger of God himself, and given by him unto his Servant *Moses*, and recorded in his Sacred Word, to be our direction, both for our Holiness towards God, and our Charity towards our Neighbour.

V.

These three Rules of our Life, are daily repeated by those of the meaner sort, but yet (God knows) not so well understood, as they should be; and divers to whom God hath given greater measure of knowledge: for never did our Land, yea, almost every House more plenteously abound with fruitful and comfortable Expositions upon these Rules, than at this time, yet who inquires so far into them, as to be satisfied of their full extent? some few indeed there are (which I beseech God increase the number) who make a conscionable use of those good means of salvation; whereas others are well content, yea, with delight before to read (and that upon the best days) vain and frivolous Discourses, which are so far from forwarding them in the way of salvation, as that, like Tares, they choak the word of God, and hinder the growth thereof, as we too often see by our daily and sad experience. *Not understood by some of the meaner sort.*

VI.

There is indeed a time for all things; time for pleasure, as well as profit: but shall we bestow the best of our time, (as some do most miserably) even the greatest part in such vanities and trifles, and altogether refuse those good Rules for our Directions, esteeming them too coarse and home-spun; *We must not trifle away our time.*

or not pleasant and facetious enough for our witty and acute Judgments? let such know, that they which thus slight and neglect their own good, are guilty of a two-fold Crime to themselves.

VII.

Wrong to our Souls. First, Of unnatural injury unto their own Souls, in stoping their eyes from beholding the light of Salvation which otherwise would shine unto them: dealing herein as injuriously with themselves, as the *Romanists* do with their deceived Laity, training them up in ignorance and blind devotion.

Secondly, Of a two fold Ingratitude.

Ingratitude to our Teachers. First, Towards those painful Authors and Teachers, which like burning and shining lights, have wearied themselves for the directing and guiding of others, whose labours do well deserve to be accepted amongst us: and we shall prove our selves but unthankful Members of the Church wherein we are professors, if we make not that good use of those lights, for which they are intended.

Unthankful to God. Secondly, (which is the highest ingratitude) we shew our selves unthankful towards God himself who hath in mercy raised up such means for the helping of our infirmities, whereof others, better deserving than our selves, have been destitute.

VIII.

Having therefore such helps so freely offered unto us, let us (if we desire to live righteously towards God) use them more carefully than we have done endeavouring in the first place, to *Duties to be enquired into* know what is contained in each Petition of the Lord's Prayer, that so when we pray, we may know what that is for which we pray.

And Secondly, [illegible] our Faith, to know the full ex-

rent of every Article thereof, that so we may truly understand what that is which we confess we believe: and because both of these are little available, except our Piety be such as it ought to be, let us especially be exercised in the Commandments of God, that thereby we may understand what we are commanded and what we are forbidden.

These are the direct Rules which every Christian ought to take, and which will one day prove truly comfortable, when others, vain and frivolous, will deceive or injure us.

IX.

But because our Piety and religious Deportment is the chiefest thing required on our part unto the leading of a new Life, let us further enquire what Rules we may yet observe for our direction therein. *Rules to be observed.*

This Piety of ours is seen in these two things:

First, Our Words.

Secondly, Our Works and Actions.

X.

As for our Words, we must follow the Counsel of St. *Paul* to the *Ephesians*, which is that we avoid in our talk *all filthiness, all foolish talking and jestings, which are not convenient*, Eph. 4. 5. and he giveth a very good reason for it, 1 Cor. 15. 33 *because evil communication corrupts good manners*: and that often times both in the speaker and auditor. *To take care of our words.*

But some will say, What, must we never use any pleasant or jocular Discourses? no jesting at all? Yes, there is a time for that also, so it be according to the Rule of St. *Peter*, such *as God may thereby be glorified*, 1 Pet. 4. 11. otherwise we may not: stir up our minds we may to an honest cheerfulness, by civil and modest jesting; but obscene and prophane, which St. *Paul* calls filthiness, vain and idle, which he terms foolish talking and jesting, which is not convenient, these I say, *ought not to*

be

be once named amongſt us as becometh ſaints: for hereby both ſpeaker and hearer are often ſtirred up to looſe and vain geſtures, or at leaſt wiſe to conceive and think of them, and ſo God's Name is much diſhonoured.

XI.

Often break out into obſceneneſs.

Miſerable it is to obſerve how frequently ſuch Speeches do paſs currant under the aſſumed titles of merry Diſcourſes: but let us remember what our Saviour Chriſt hath ſaid, *Matth.* 12. 36, 37. that *by our word we ſhall be juſtified, and by our words we ſhall be condemned; and that every idle word which we ſhall ſpeak, we ſhall give an account thereof at the day of judgment.*

Muſt we give an account of our words, and ſhall we not then take care of what we utter? muſt we anſwer for every idle word, and ſhall we fill up our Diſcourſes with Blaſphemies, with obſcence and ſcurrilous Jeſting? If we muſt give an account of them, certainly theſe will lie heavy upon us: wherefore let us with *David*, ſet a

Means of avoiding it.

watch before our mouths, and bridle our lips that we offend not with our tongues: let us be careful that our words be ſuch as *Solomon* approveth, *Prov.* 25. 11. *Fitly ſpoken, which are like apples of gold in pictures of ſilver*: that is, ſuch words as contain wholſome matter, and are ſpoken in a comely and decent manner, and are as acceptable and pleaſant to the ear of a judicious auditor, as ſilver pictures adorned with golden Apples, are unto the eye of the beholder.

XII.

For our works, we muſt as St. *Paul* adviſeth, *walk as children of the light, ever proving what is acceptable to the Lord, having our converſation among men, that they ſeeing our good works, may glorifie God thereby*, Eph. 5. [illegible]

How to direct both our Words and Actions aright, we must chiefly observe these two things:

1. How to avoid that which is evil in both.
2. How to seek and obtain that which is good.

To avoid that which is evil, four rules are especially to be observed.

XIII.

The first concerns the beginnings of evil; namely, that we watch and pray, according to our Saviour's direction and practice, *Mat.* 26. 41. *lest we enter into temptation*, and so be drawn away, to sin against God; for of our selves we are very prone, and unable to avoid it: and if it go so far, that we are once tempted to sin, and feel in us any motion enclining to it, we should endeavour to resist this temptation at the first assult. and reason thus with our selves.

Watchfulness.

A Christian Party.

Did not I lately receive the Lord's Supper where I had a full pardon of all my sins past, sealed unto me, and where I vowed and promised to lead a new life before God, how then can I commit this thing, and break my promise with my God? I have put off my coat of sin, and therefore I must not, nay I will not put it on again.

Thus ought we to resist temptations at the first approach, lest they get the dominon over us.

XIV.

The second Rule concerns the occasion of evil, which we must necessarily avoid, if we desire to avoid the evil it self.

The occasions are divers, but especially two. First, Idleness, from which proceed many (and those sometimes hainous and crying) sins; which the Son of *Syrach* calleth therefore *the teacher of much evil*, Eccles. 33. 27. To avoid this, we must be careful to employ our selves diligently in that vocation and station whereinGod hath placed us; else the Devil will be sure to tempt

Idleness.

tempt even the best of us, as we may see in *David*, who was a Man after God's own heart, and yet when he was walking on the Roof of his House, (while *Joab* and the rest were in battel) he was tempted to commit Adultery with *Bathsheba* the Wife of *Uriah*, 2 *Sam.*11.2. And how many do we see daily drawn away to Laciviousness, Drunkenness, Adultery, and such like Vices by this occasion?

Let us therefore carefully exercise our selves in our Calling and Employment, that the Devil may not have any opportunity to set upon us unawares.

XV.

Bad company. Secondly, Bad Company, than which nothing almost is of greater force to draw us away to that which is evil. Let *Joseph* but live in *Pharaoh*'s Court, and he will soon learn to swear by the Life of *Pharaoh*, *Gen.* 42. 15. And if *Israel abide in Shittim, the people will soon commit whoredom with the daughters of Moab*, Numb. 25.

Makes us apt for wickedness.

1. Wherefore God commanded his people to *go out of Babylon, lest they be partakers of her sins*, Rev.18.4. And often are we partakers of others mens sins, by frequenting their Society; and what is more miserable to observe, that divers of ingenuous dispositions and civil deportment, have by degrees been drawn away to Looseness and Riot, by associating themselves unfortunately with vain and dissolute Persons.

XVI.

The Devil's bait.

And herein we may observe the policy of our Grand Enemy the Devil; who when he findeth any man well-disposed of himself and not ready to yield to others Temptations, will, if he can possibly, beset him with this Snare, that so he may either by the wicked perswasions or bad examples of others, steal away his Heart, and allure him to that which is evil, which should be a forcible Ca-

veat

reat unto us, to make us circumspectful what Company we fall into, and with whom we acquaint our selves, if we have we any care of our Souls and Bodies.

XVII.

Seasonable is the Counsel of *Solomon* herein, who adviseth us,

First, Concerning the Examples of others, not to confirm our selves unto them *by walking in their ways, but to avoid and pass away*, Prov. 4. 15.

Secondly, concerning their Allurements and Decoyments, by no means to hearken unto them. *If sinners entice thee, consent thou not*, Prov. 1.10. If they say, Come, let us take our Pleasure, in this or that sort, without any limitation, let us go to such a place, were we may freely do what we list, and have none to contradict us: *If they thus draw thee, walk not in the way with them, refrain thy foot from their path.*

Endeavour not to

Thirdly, As for Familiarity with others, he adviseth us to *make no friendship with an angry man, and with a furious man not to go.* The Reason? *Lest thou learn his way, and get a snare unto thy soul*, Prov. 22. 24, 25.

XVIII.

Wilt thou avoid Gaming, Swearing, Drunkenness, &c. then shun that Company wherein those Vices are practised, and frequently used, or else thou wilt rather increase them than vanquish them in thee.

But some will plead, such an one is my familiar Friend, and shall I leave him? That will be taken unkindly; shall I get my self discredit, where I may avoid it? Yes, be he never so near, or dear to thee, if he in his courses forsake God, forsake thou him, lest God forsake thee: And therein thou mayest shew thy self a greater Friend to him in winning him from his evil Life, by thy forsaking of him; for so saith St. *Paul*, 2 *Thess.* 3. 14. *If any*

Vain pretences.

man

man obey not our word, note that man, and have no company with him, that he may be ashamed. It may be when he seeth thee forsake him, he will begin to contemplate upon his bad Life, and so be ashamed of it, and by degrees leave it; therefore forsake bad Company for their sakes also, as well as thine own.

XIX.

How to restrain our selves. The Third Rule is, how we may restrain our selves, when we are about to undertake any sinful Action; and that is, by setting before our Eyes this Caveat, *God sees; for his eyes are over all*, Prov. 15. 3. And therefore whatsoever we do, we should consider that we do it in his presence.

Which being conscionably considered, cannot but breed in us both Reverence and vigilancy: Reverance in respect of his Majesty; and vigilancy in respect of his all-seeing Eye, that we offend him not, who will narrowly espy in us the least fault, be it never so secretly and privately kept from the face of the World.

Again, consider how merciful God hath always been unto thee, and delivering thee from this or that danger, from this or that sin, whereinto thou must necessarily have fallen, had he not upheld thee. And then answer the Devil when he tempteth thee as *Joseph* did his obscene Mistress, *How can I do this wickedness, and sin against my God?* God hath been thus and thus merciful unto me, and shall I yet offend and provoke him to Anger? God forbid.

XX.

Lament our sins. The Fourth Rule is for our Direction, when we are fallen into sin which is this: when we are overtaken with any sin (as who is not every day?) we should presently lament it and not suffer it to go on any farther, lest by degrees it becomes a custom, and so stick fast in us: This is a difference which *Solomon* maketh between the righteous and the wicked.

A

A just man, saith he, *falleth seven times and riseth up again, and the wicked shall fall into mischief*, Prov. 24.16. The just man, though he fall into any sin, riseth again by repentance, but the wicked sinketh deeper down, even to the pit of destruction and perdition.

These are the chiefest Rules to be observed for the avoiding of that which is evil.

XXI.

The next thing which we must look into, is, how we may obtain that which is good:

Here we must principally observe these two things. 1. To make use of all occasions appertaining to it. 2. Make a Conscience of every good Duty.

As for the first, we must first, according to St. *Paul's* Example, *Phil*, 3.14. *use all diligence, that we may press towards the mark*, still endeavouring to be better: And when we find our selves deficient in the performance of any good Duty (as God knows we are in all) we should act the same over again, & endeavour to perform it more fervently and vigorously, that so we may come to a great measure of goodness. *Endeavour to grow better.*

XXII.

And besides, we should gladly embrace and chuse the Company of good Men, that by their pious Example, and wholsom Advice, we may be brought to a sight and feeling of those sins which we commit, counting it a great blessing of God, if thereby we at any time be crossed in those sins, to which we are most addicted, as Gaming, *&c.* and ever esteem best of that Company, not where our Ears may be filled with profane Jestings, or transported with superfluous Conceits; but where our Corruptions may be most roundly reproved, esteeming them our best and specialest Friends, that will most plainly & faithfully. *Make choice of good company.*

fully put us in mind of our Faults and Errors which is the Counsel of St. *Paul* to the *Thessalonians* *I beseech you*, saith he, 1 Thess. 5. 12, 13. *to know them which labour amongst you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake.*

Which may be our direction for esteeming both of our familiar Friends, and of our Teachers; both which (if faithful) labour for our good in the Lord by admonishing us, and both thereby deserve from us a true regard as a recompence of this their love.

Therefore if any man desire to be furthered in good Duties, let him testifie it, by loving such men.

XXIII.

Make Conscience of good Duties.

Secondly, If we desire to obtain that which is good we must be careful that we make Conscience (as of avoiding every Evil, so) of doing every good Duty, be it never so little, *Endeavouring*, with St. *Paul*, *to have always a Conscience void of offence towards God and towards men*, Acts 24. 16. and labouring to keep not only some, but all God's Commandments, according to *David*'s wish, *Psal.* 119. 5, 6. *O that my ways were made so direct, that I might keep thy statutes, so shall I not be confounded, while I have respect to all thy commandments.*

Let us not deceive our selves in thinking it sufficient that we observe the Sabbath, and that we offend not God by Swearing, Stealing, or such like heinous Offences; and yet in the mean time make no conscience of a Lie in our Merchandizing, or of vain and idle Discourses for delight, for if we thus do, it is certainly an argument of a bad Heart and an evil Conscience.

XXIV.

Rather please God than men.

But some perhaps will say, if I thus endeavour to over-rule my self in all things, if I now and then do not appear a little facetious, I shall

reckoned too perciſe and curious in matters which I need not; let it be ſo, and be willing to undergo that cenſure, and eſteem it ſafer and better to offend ungodly men by thy good life, than a righteous God by thy bad one.

And though others account thee too much a preciſian, yet do not thou eſteem thy ſelf ſo, but rather conſider that God hath commanded thee, *to keep his precepts diligently*, Pſ. 119. 4. if diligently, then certainly there is nothing in his precepts ſuperfluous; nothing, which we may either do, or let alone, but every one, though of never ſo ſmall a command, muſt be perform'd by us.

Whoſoever therefore ſhall endeavour to the utmoſt of his power, to keep the Commandments of God in every thing, is ſo far from being too preciſe that he doth no more than what he is commanded.

XXV.

To theſe Rules, for avoiding of evil, and ſeeking after that which is good, we may add one more, as the Rule of all the reſt, and of our whole life, and that is the Word of God, which alone is able to direct us in the way to ſalvation, as *David* affirmeth, *Pſal.* 119. 9. *Wherewithal ſhall a young man cleanſe his way? even by ruling himſelf after thy word.*

Word of God a ſure rule.

Wherefore let us carefully read, meditate, and conſer about this Word, and not ſeldom, but often, accounting (as very well we may) every day loſt, wherein to our edification we learn not ſomthing out of it, ever deſiring more and more to be inſtructed and grounded therein, and eſteem it a great bleſſing of God, that we have the uſe of it ſo freely to direct & guide us in the ways of ſalvation.

Neither let any man think himſelf ſo learned, that he need no farther aſſiſtance and inſtruction; for the beſt of us comes much ſhort of *David*, and yet he prayed ſtill, *to be inſtructed in the word of the Lord*, as we

Not to think our ſelves too learned.

Again, If we did profeſs to know more than we do, yet we are dull and ſlow in the performance of what we do know; and therefore we have occaſion of neceſſity, to read the ſame over and over, to induce and ſtir us up more and more to a daily practice of it.

But that we may ſo uſe the word of God, as that it may be to us the ſavour of life unto life, let us

Uſe Prayer. at all times, when we are diſpoſed to read it, lift up our hearts unto God by Prayer, beſeeching him to give a bleſſing to our weak endeavours, without which whatſoever we do in this, or any other work it will be ſo far from being profitable to us, as that on the contrary, it will rather in the end prove our ruin and deſtruction.

XXVIII.

The Cloſe. He which ſhall thus ſet his Heart to ſerve the Lord, by denying ungodlineſs and worldly luſts, by living honeſtly, righteouſly and ſoberly in this preſent evil World.

He which ſhall thus carefully receive the bleſſed Sacrament in a right manner, and hear the word of God with diligence, devoting himſelf to the Almighty, by publick and private Prayer in all things which he doth.

He which ſhall thus make conſcience of his ways in every thing, the bleſſing of God reſt upon him, as it needs muſt, and that peace of Conſcience, which no man knoweth ſo well as he that enjoys it, for ever attend him here, and everlaſting Peace, and future Happineſs, attend and crown him hereafter. *Amen.*

Now the God of Peace, which brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep through the blood of the everlaſting Covenant, make us perfect in every good work, to do his will; working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.

FINIS.